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SYSTEM OF THEOLOGY Revealed from GOD by the Angels in the *British* Language.

Wherein is disclosed the Mysteries of the
Holy Scriptures, and the true Fundamen-
tals of Religion, being a Lesson to the whole
World.

With many Curious and Occult Things in Church,
State, and Philosophy.

All designed for the Publick and Universal Good of
Mankind, and a general Reformation of the present
Times.

By ROBERT BROWNE.

Sold at his House over against *Mast Yard* in *Wapping*; and at
Mr. Hunter's a *Stocking Shop* in *Princes Street* near *Caven-
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Preface,

Christian Reader,

IMUST confess that my Duty to God, Love and Compassion towards the Church, has ingaged me in this Impression, and to expose to publick View, Things above my Function. I very well know, and can produce, that these Things have met with many Oppositions, Constructions; and even Reflections from Clergy-men; either not understanding them, or endeavouring to stifle their Progress: They are found delivered in separate scattered and distributed Parcels amongst other Things, from which I have collected them into the following Sections,

I must own they seem in the Original, to be mixed with some Ambiguous Things, which are not so when understood; although, towards the End of those Works, perhaps may be some Delusions but foretold and intimated by the Angels in precedent Pages. But I am well satisfied I have separated the Wheat from the Chaff if any; and that what I have delivered of them is pure and uncorrupted.

God hath always thought fit to deliver Prophesies and Sacred Truths in Ænigmatical Terms, to the intent they should be hid from the wicked abusers of them, those that received them, understood not the Ends for which they were delivered, being desirous to apply them to other Purposes.

Therefore have they been reserved to be made known in God's appointed Times, when the World is advanced to the Pride of her Vanity. That of the Lightest Things he might make the Heaviest, and of the Weakest, the Strongest; and in the Weakest Vessels, work his Mercy. Least the World, in her proud Imaginations and Ornament of her Pearls and most pretious Wits, should brag saying, I can compare with the Lord, which is now visible in our New fingle fangle Orationes.

What is none of our Churches furnished with Pastors sufficient to Explain and Teach us the true Doctrines of the Prophets, Christ and his Apostles; that you leave the Church, and go to Market and buy the wrapings of Men's Wits, which will

will deceive you, and so neglect the Doctrine, Prayers and Discipline of our most Holy Church, which God hath prepared for you there to come and buy without Money or Price, where you have access to the Throne of God your selves, Pardon and Absolution offered and administred unto you freely from God himself, by the Authority of a visible Church upon your Contrition and Repentance, which is not to be bought or purchased with Money, Acts 8. 20. *But Peter said unto him, thy Money perish with thee, because thou hast thought that the gift of God may be purchased with Money.*

Many read the Scriptures and are confounded, because they seek their own Glory, and not the Glory of him whereof they intreat; herein doth Satan rejoice, that the Word of God is become an Instrument unto him to spoil the Life and State of Man to come, that with the same Meat that God feedeth, even with the self-same he confoundeth.

Behold the Voice of the Angel *Uriel* adapted to these last and present Times: The World, saith he, is corrupted and become the open Shop of Satan to deceive the Merchants of the Earth with all Abominations; but what are the Pedlers of such Wares, or the Carriers abroad of Lies and false Doctrine. Do you think it is a small matter to tie the fence of God's Scriptures and Mysteries unto the fence and snatching of your imaginations; do you count it nothing to sit in Judgment against the Spirit of God, leaving him no Place but at your limitation: *Moses durst not speak but from the Lords Mouth, the Prophets expounded not the Law but the Voice of the Lord, the Son of God spake not his own Words in that he was Flesh, but the Words of his Father; his Disciples taught not but through the Holy Ghost.*

Dare you therefore presume to teach and open the Secret Chambers of the Highest, are you not ashamed to lead away where you cannot bring home; you will say in reading the Scriptures you understand; but tell by what Spirit you understand them, what Angel hath appeared unto you, or of which of the Heavens have you been instructed.

Dost not thou understand that the Holy Ghost is the Schoolmaster of the Church, of the whole Flock and Congregation of Christ; it followeth then that one Doctrine taught by the Holy Ghost, is a Lesson or an understanding of a multitude, But

But what Multitude are of thine understanding, or of what Congregation art thou; wilt thou say thou art scattered, thou speakeit falsely, thou art a runnagate, by what Ordinance are the Scriptures opened unto thee, which of the Fore-fathers hath tied Reason to the Word of God, or the understanding of the Scriptures to the Discipline of the Heathen. They were partakers of the Heavenly Visions and Cœlestial Comforts which did not teach unto them a new Exposition of the Scriptures, but did confirm and give Light unto the Mysteries of the Holy Ghost spoken by the Apostles, the Ground-layers and Founders of the Church. Therefore lay Reason aside, and cleave unto the Church for the Church sake, seek to understand God's Word according to the Holy Spirit which we must and shall find in a visible Church, even unto the End of the World.

Rejoyce O you Sons of Men, lift up your Hands unto Heaven, for the Secrets of God are opened, and his Word let out of Prison; the Spirit of Truth and Understanding is amongst you; Rejoyce O you that are of the Sanctuary, for you shall be full of Wisdom and Understanding; Rejoyce O thou House of Jacob, for thy Visitation is beginning. The four Winds shall gather thee together, and thou shalt build up the troden Wall. The Bridegroom shall dwell with thee, and lo the Lord hath sworn, and wickedness shall not enter into thee, neither shall the Spirit of the Highest go from thee; and the Name of the Lord shall be the Watchman of thee O City, and thou shalt live eternally.

In these Doctrines there is nothing taught but the State of the World here and to come, the Prophesies of Time, and knitting up of God's Mysteries opened from Time to Time. The Prophets in their Times were not ignorant by Revelation, of the good will of their Creation. The Apostles of Christ were made partakers of the Mysteries to come, of the State of Man's Salvation, and ending of this Combat. The Church of God is always garnished and furnished with Spiritual Revelations, as a Mantion or Dwelling Place of the Holy Ghost (to be a Bridle to Satan and those that would Corrupt her Doctrines).

These Latter-Days must also have Labourers, for no Age passeth away but through the Hands of God who maketh the

End of his doings known to the World, to the End the World may consent unto him in Glory.

And now these Doctrines are the Mysteries of the Word of God sealed from the beginning, now delivered (out of Prison) unto Man, for that Reformation which must be in one Unity established unto the End. The Fruit of this Doctrine is, that God should be praised; teaching the Will of God in the self same Christ that was Crucified and published to the World by his Disciples, and is now taught unto you the very Key; and entrance into the secret Mysteries of God; in respect of his Determinations on Earth. Let this suffice, the World is vain in respect of eternal Joys; Heaven and Earth passeth away, but the Reward of the Righteous endureth, what is there imperfect in all that is here delivered.

Many shall cleave unto the Lord, even at the first Call, and many shall doubt of the Lord, and not believe him for a season; but if you look forward, and step right, you shall dwell in one Center, for the Fruit of Paradise shall appear, that nothing may be on Earth without Comfort, for the First shall be Last, and it shall be a Kingdom without Corruption.

Now as to the Second Part of this Impression, I have divulged some Things for which I may be blamed, but the Reasons that have introduced me to do it, are greater than the Motives to evade it; I am very well satisfied from Cœlestial Intelligence, that it was my Duty, and that I lay under a Necessity of doing it. Let this suffice, I have only one Thing more to say least I should hurt an Innocent Person, the Minister who is now our Lecturer, Mr. Wilson is no ways concerned in what I have Wrote on those Affairs; he answers his Vocation, both as to his Preaching and Delivery, and gives general satisfaction to his Hearers; that what I have delivered by my Labour, and the Mercies of God, may have its desired Effect to his Glory, and the Spiritual Comfort of the Faithful, shall be the Prayer of

*Your Labourer, and
Servant in the Lord,*

Robert Browne.

THE

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You will find some litteral Faults committed in this Impression, which I think not worthy. an *Errata*: But mind to mend one which is material, Page 47. line 5,6,7. for neither behold you are Men, but in having it, you cease worship it; read neither yet worship it, behold you are Men, but in having it, you cease to be Men.

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System of

THEOLOGY

Revealed from GOD, by the
 Angels, *Anno Cbrist. 1583,*
84, 85, 86.

SECTION the First.

Of the Eternity and Godhead
 of the most Holy Trinity.



OD from the beginning and *Exod. 3. 14.*
 beyond the beginning (Eternal-*Job 26. 7.*
 ly) contained in himself as God,
 I am and IS proper to himself, *Dan. 4. 3.*
 and for himself, and also by the *Jer. 10. 16.*
 knowledge of himself, he contain-*Gen. 1. 1. 2.*
 ed that Nothing of the which in *Acts 15. 16.*
 his secret and determined Purpose seperated from *Psal. 104. 24.*
 himself, he intended to make all Things which *30.*
 brought or knit together by the Power, *Wisdom,* *Eph. 3. 9, 11*
 and *Word of God* substantially in himself and by

A

himself,

himself, he made, created and gathered together all Creatures of Nothing.

John 1. 1, 3. So that when God the Father and the Son through one spiritual Substance, and Illumination

Psal. 139. 14. from one Center had gathered together that *Nihil Separable*, then did he separate that Nothing separable from himself, and as it marvelously lay hid in himself, so Marvelously he wrought upon it whereby appeared the Godhead of the Trinity distinctly.

Isa. 43. 10. As the Father is Eternal so is the Son Eternal,

Heb. 9. 14. which Eternity of the Father and the Son is the

Rom. 1. 20. Holy Ghost Eternal, proceeding equally as the

1 John 5. 7. Finger of God and Spirit of Truth to the general Workmanship of God's determination knit together, Three Persons.

Gen. 1. 31. Now all things that through God are moved

to the Center by the Spirit of God, which is

John 1. 12, the Center of the God-head, are not after the

13. World, after the consummation of the World

Matt. 22. 30. as Angels and the blessed Souls are not to be

Rev. 21. 23, reckoned with that Nothing, but are of God,

24. because they Dwell in him of whom it is said

Job 33. 4. they shall not need the Sun, nor the Moon,

Gen. 2. 1, 2. the Lamb himself shall be their Light, and a

John 1. 10. shining Lamp for ever; Note here, that the

Mat. 3. 17. Trinity, First, Second and Third totally, not

Gen. 1. 27, moved, but by himself, and in himself; Time

29. bringeth forth all things according to his Word,

made all things except Man. For why, when

all Things had pleased him; not because they

were, but because by the Word, the Image of

of himself, and wherein he is delighted, they were

made, he made Man as the Scripture teacheth

you, how by the Spirit of God in *Moses*; that

he should enjoy and use the Benefit of all this

Rev. 21. 3, 7. Something proceeding from Nothing in the

Creatures of God in their Kind; that in him

God might be Glorified, not only in this World,

which is your Earth, and Vail of Misery: but

also

also and chiefly that the Memory of his exceeding and great Mercy and Omnipotency might remain before him in Heaven, in the Image of Man, and the most excellent Creatures World without End.

Inspire most High, Glory and Thanks throughout all Creatures, be unto thee O Eternal God, First, Job 37. 23. Secondly Redeeming, and Thirdly Sanctifying the World in his Creation. Now and for ever, and as long as it shall be said Olanna in the Quire of the High God, Amen.

Gloria Patri, by the Angels.

Glory be to God the Father, Glory be to God the Son, Glory be to God the Holy Ghost, all the Heavens rise up and Glorifie God.

Blessed be God the Father, God the Son, and Luke 1. 68. God the Holy Ghost, one True, Mighty, Perfect Rom. 9. 5. Everlasting and incomprehensible God, which 2 Cor. 1. 3. will be comprehended with those that live in the 2 Cor. 3. 17. Heavens, the true Church of God, of such as Eph. 3. 10. measure him by Faith and not Reason, for the Father, Son, and Holy Spirit are one, but of themselves, being Dilated is full of Power and Many.

S E C T I O N . II.

Atributes of God the Father by the Angels.

THe Substance is Attributed to God the Father, God the Father is a standing Pillar, God is a Spirit Essential and in himself Essential, and Working by himself; Essential in all Works and Dignifying them by himself; God is the Unity of all Things, I have made Heaven and Earth, I

2 Sam. 6. 2.

Psal. 24. 10.

Isa. 40. 22.

Jer. 10. 16.

Jer. 38. 16.

Isa. 43. 1.

Rom. 11. 36.

Heb. 12. 29 am a Flaming Fire amongst you, and the Rod of
 Amos 9. 6. Justice. Thus saith Jehovah, I am the Beginning
 Rev. 1. 8. and the End, the Root and Life of all Righteous-
 Jer. 32. 17, ness, cease therefore and inquire not of me what
 18, 19. I have determined for I am Almighty. Time
 Gen. 17. 1. groweth, and I am a just God.
 Psal. 9. 5. The Justice of God is Vengeance it self, neither
 hath it any contrary, but even in the midst and
 Eph. 2. 4, 7. Center of it self, which is his Eternal great and
 incomprehensible Mercy of himself, which in the
 2 Cor. 7. 10. midst of Justice is found out by sorrowfull Re-
 pentance and Reconciliation, which is a Medi-
 Psal. 90. 3. cine applicable and most healthful to the infir-
 2 Pet. 3. 13. mities of that Man that coveteth to be healed,
 released and recovered from his Sins. Mighty
 James 2. 19. is God in his great Justice, and wonderful in his
 Mat. 8. 11. immeasurable Mercy; the Heavens Tast of his
 Glory, the Earth is confounded at his Wisdom,
 in Hell they tremble at him as at a Revenger,
 this sheweth thee O to be a God, and stretch-
 eth forth thy Glory from East unto the West-
 So that the beginning and ending of all Things
 that are already, or are in him already, and
 Dan. 7. 9 10. to come, is placed in the Fountain and Well-
 spring of all Life, Comfort and Encrease, where-
 by we see that the Heavens and the mighty
 Dan. 4. 33. Powers therein, from the highest unto the low-
 est things that shall have an End; and the
 Nahum 1. 3. Earth with all that she bringeth forth, yea the
 lower Parts though after another manner, and
 Heb. 12. 9. by another course do all hang and are esta-
 Heb. 4. 12. blished in and by the unspeakable Power in the
 Providence of God. How therefore can the
 Isa. 33. 5, 10, Heavens run away, or the Earth for the Elect
 11, 12, 14, sake want a Comforter, or the lower Parts look
 15, 16, 17. for Comfort. If it be so therefore that the
 Heavens cannot Erre; or if the Power of God
 be so mighty and so full of prevailing, if in the
 House of Light there be no Darkness, or from
 the Heavens can descend no Wickedness; and
 why,

why, because they are dignified in the Power of God; what is he that should live and distrust the Lord. Am not I, saith he, the God of Heaven and Earth, by whom you breath; the same which also forsaketh not my People in the time of need: I am Strength and Triumph against mine Enemies, and so against the Enemies of those that put their Trust in me, for that I am, and my Spirit is Justice and Truth.

S E C T I O N III.

Attributes of God the Son, by the Angels.

THe First Circular Mover, the Circumference Col. 1. 15,
is attributed to God the Son, the Finger of John 1. 1, 14.
the Father, and mover of all things, the Kingdom
of God and of his Son Jesus Christ, which is 1 Cor. 15. 23.
true God, and the substance of his Father. True Col. 2. 9.
God of true God, is contrary to the Kingdom
of this World, the Peace of the World is the
Image of God, God and Man which is Jesus 1 Cor. 1. 14.
Christ the Son of the Living God which knit 1 Thes. 1. 10.
with the Father in the Spirit of Truth, pro- Eph. 2. 14.
ceeding from them both, the everlasting Will 1 Tim. 2. 5.
of the Father, the Son of God was Sanctified in Mat. 3. 12.
the Flesh through Mildness, and was not of this Heb. 10. 32,
World because he was the mildness of the Father, 35, 36.
for mildness purifieth the Body and exalteth Rom. 5. 10.
the Soul, making it apt and ready to behold the Eph. 1. 20.
Heavens and receive Glorious Illuminations. The Col. 3. 1.
Son is the Image of the Father, therefore in his Death, he must be the Image of his Father also, 1 Tim. 6. 15,
Jesus sitteth on the Right Hand of his Father, 16.
and is the Wisdom of his Father. So that the
Body of Christ is Glorified and Immortal. Thy
Name be blessed O God, Power, Glory and
Honour

Honour be unto thee for thou art the True Body
of all Things, and art Life Eternal.

S E C T I O N I V.

Of the Attributes of God the Holy Ghost by the Angels.

Gen. 1. 2, 3.

THe Order and Knitting together of the Parts in their due and perfect Proportion, is attributed to God the Holy Ghost. Lo the Beginning and the End of all Things. Love is the Spirit of God, Unighting and Knitting Things together in a Laudable Proportion, Charity is the Gift of the Holy Ghost, which Holy Ghost is a kindling Fire, knitting things together through Christ Jesus in the true Wisdom of the Father, and the Charity of the Church is the Holy Ghost; he that dwelleth in Charity dwelleth in the Blood of the Lamb, which is the Will of the Father, which is the Holy Ghost. These spiritual and dignified Illuminations from

Acts 2. 34.

1 Pet. 1. 2.

3 Cor. 12. 4.

5, 6, 7, 8,

11.

Ascention and by Descention, work the Will of God determined in all Creatures diversly according to the measured purpose of the Highest, in dispersing his Will upon, and into every one, particularly, whereby some become Wise, one in this, another in that Degree. Other some Mighty in Works, whereby Health and Help, Comfort and Joy is given to the Faithful.

The Spirit of God is Twofold.

Heb. 2. 2,

3, 4, 5.

Gal. 5. 22,

23, 25.

First Working by Information and Celestial Influence, through the grant of God's good will in the Ministration of his Angels to the information of such as are his Faithful and Chosen.

Secondly, Its an other thing to be inspired from God himself in the Holy Spirit immediately, Comforting and Knitting Wisdom together beyond

yond the Power that is given unto his Angels. 2 Cor. 3. 17.
 The Peace of him that is the Spirit of Wisdom
 inflame your minds with Love and Charity, and
 grant you continuance to his Glory, Amen.

S E C T I O N V.

Of the Holy Scriptures by the Angels.

Read the Scriptures and understand them, John 5. 39.
 but wrest them not with the Wicked, 2 Tim. 3. 14.
 look into the simplicity and nakedness 15, 16, 17.
 of Gods Promise, View the innocency of some Exod. 32. 16.
 that received them, and let not the wickedness Jer. 23. 29,
 of those that the Lord made Vertuous go out 30, 31, 10
 of your remembrance: But so Triumpheth true the 41.
 Power, so gathereth he himself together to dis-
 comfort the Serpent. For lo, behold the First Exod. 3. 4.
 hath appeared and shewed himself Mighty, and Isa. 49. 20.
 the Second hath redeemed and overcome Satan, Jer. 13. 16,
 and lo the Third appeared, and shall visibly shew Luke 1. 22.
 the Power of God to all Nations. John 3. 13.

The Office and Dignities of the Prophets is Mat. 4. 2.
 always beautified with the Wings of the Che- Gal. 4. 6.
 rubinis, with the Voices that cry a thousand John 16. 14.
 thousand times in a Moment before the Lord,
 and before the Majesty of his Eternal Seat.

The Word and Testament of Jesus Christ the Num. 12. 6.
 Bread of Life, to the Comfort and Instruction Ezek. 10. 19.
 of the Faithful, and is such as informeth accor- Rev. 4. 8.
 ding to the Dignity and Pureness of Spirit in Eph. 2. 19, 20.
 him which seeketh to be informed; for why
 the Holy Ghost helpeth not unless they come Thes. 2. 3, 4.
 seeking him truly, many read the Scriptures af- 9, 10.
 ter the same manner, but they are confounded,
 because they seek their own Glory, and not the
 Glory of him whereof they intreat, herein doth
 Satan rejoice, that the Word of God is be-
 come an Instrument unto him to spoil the Life
 and

and State of Man to come; herein doth he rejoice, that with the same Meat that God feedeth, even with the self-same he confoundeth.

1 Cor. 1. 30, Jesus Christ the Son of the Living God, knit Ch. 2. 4,5, with the Father and Spirit of Truth, proceeding 7, 13, 16. from them both, opened his Mercies to his Apostles, replenished them fully and mightily with the will of the Father, to the comfort of the World, which made Messengers thereof have delivered to the Church, full and perfect Statutes, as the Will of him whereunto she is united and married, to be kept Inviolable and without transgression. This Will, Covenant, or Decree sealed unto the End of the World in the Number of the Faithful; whosoever breaketh or dissembleth is accursed or damned. Believe and Dream not with the World, for the World shall perish and all her adherants, and shall be cast into the Pit

1 Cor. 1. 19, of Wo everlasting, of the Lightest he maketh the 20, 21, 25. Heaviest, and of the Weakest the Strongest, and 26, 27, 28. in the weakest Vessels worketh his Mercy, and 29. why, behold, least the World in her proud Imaginations in the Ornaments of her Pearls and most Precious Wits should brag, saying I can compare with the Lord. Hear my Voice, for it is of God, the World bringeth forth no good thing, neither are the doings of Man accepted,

2 Thes. 4. 4. but where the Spirit of humility dwelleth; out of the depth of Darkness hath God made Light, and lo the Light is great, and the Darkness comprehendeth it not. So in the weakest he will be exalted. If you will be Proud, and find me weak, saith the Lord, know you that I am not weak

1 Pet. 3. 12. of my self, but your own weakness may be your Confusion; for I am a Fire and take hold of such matter as I find apt, therefore I perswade you by the Power of God, that you make your selves apt and meet matter, and that you stand before the Lord as acceptable, which you shall be if you continue and attend with Humility and

and Perseverance, Love and Charity, and continue to the End.

S E C T I O N VI.

Of Heaven.

Those that are in the World cannot describe 2 Cor. 5. 1. the least joy of those that are in Heaven, Isa. 33.20,21. there they shall not need the Sun nor the Eph. 2. 19. Moon, the Lamb himself shall be their Light, Rev. 21. 23, and a shining Lamp for ever. 24.

S E C T I O N VII.

Of Hell, and the going down of Christ into Hell.

There are the Souls of the Wicked and Isa. 30. 33. damned in Hell, there is horrour and and 5. 14. gnashing of Teeth, there is misery and Rev. 18. 2. vengeance for ever, there is horrour and the and 20. 10. Worm of Conscience.

He that entered into the lowest Hell, and psal. 86. 13. shed his Blood for your Sins, be merciful unto Gal. 3. 13. you and give you Peace.

S E C T I O N VIII.

Of Good Angels and Spirits.

The Spirits of God are incomprehensible to psal. 103. 19. those that are their inferiours, for the 20, 21, 22, higher Order is incomparable unto God, and by degrees those that are their inferiours are also incomparable unto them; it fol-
B loweth

loweth therefore, that in respect of that degree in Angels, things are incomprehensible.

Mat. 22. 32. Angels of themselves are neither Men nor Women, but take Forms according to the discreet and applicable Will, both of God and the thing wherein they are Administrators, for they are all Spirits ministring the Will of God unto **Gen. 18. 2.** every thing within the compass of Nature, only to his Glory and the Use of Man, that therefore ministring not of themselves, they do minister in that unspeakable Form within the which their executions are limited.

Deut. 29. 29. The good Angels keep secret the Mysteries of God, Things that are to come, they always keep close with this exception, the Form of their

Mat. 18. 10. Commandment; blessed are such as are not offended in the little ones, for the Angels of the

1 John 5. 21. God of Righteousness are his little ones, and such as know not the Sin of Covetousness by consent.

Rom. 16. 27. Take heed therefore that you offend not your selves, for you must become little ones, and the Power of the Highest shall abound in you.

1 Pet. 5. 14. He that filleth all Things, and from whom all things Live, and in and through whom they are sanctified, bless and confirm you in Peace, *Amen.*

S E C T I O N IX.

Of the Devil, and wicked Spirits.

1 Tim. 3. 6. **P**ride was the first Offence, and is the greatest Sin and cause of Ignorance; the Devil was first Proud, and the first offender, for which he was damned, the abusing his Glorification, made him a Devil, the Devil is known by his Works, the servants of darkness have their Garments stained, their Mouths stink of Blasphemy and Lies, and wicked Spirits always abhor the Word.

Mic. 3. 5.

Word Mercy, for it is written, and Satan went from the presence of the Lord, leaving a stink behind him.

The doings of the *Egyptians* seem, and are not so, the doings of the Lord are, and continue, for as the Painter imitateth the Gestures of Man in his Faculty: So doth the Devil the Substance and Things Created and Made by God.

Stand up and look into the World, into her youth and middle age, for they are past, where are the Monuments Satan hath builded? yea hath he not builded him a Fort upon the whole Earth, hath he not the Victory over the Saints? dwelleth he not in the Temple of the Highest? Triumpheth he not in the Cities of the whole World, yes: but without comfort are his Victories, without pleasure his dwelling Places, for he knoweth his Time is at hand; he that now giveth Freedom shall become bound, and to whom the whole World is a Garden shall there be no one Fort left. Therefore are all his Pleasures Vanity, all his Triumphs Smoak and his Authority nothing; indeed but a meer shadow, for that that is not, cannot be, where it is said of the Lord it shall not be; neither can Truth, Light or Wisdom ascend from the Earth, but descend from the Heavens.

Compare the Earth into which the Devil is thrust, as into his dwelling, with the Heavens Rev. 12. 12. which are provided for the Holy, consider the Pain of the one and the Pleasure of the other, Ch. 20. 10. the Seat of Gods Justice, and the Fountain of his Mercy. The Cave of Darkness and the Diadem of Light; and then cry Wo, Wo, Wo unto such as erre, and whose lives are but shadows, for their Felicity is such as from whence it came, and their reward is all one with the Spirit and Prince of Darkness; compare fond Knowledge with True Wisdom, the Spirit of Lying with the Spirit of Truth, The Power and Quality of

Pet. 5. 8. the Devil is not only manifest, but also still contendeth against the Power and Will of God, stirring up, and provoking Men to Feast at full Bankets, to study for Good and Evil, to rise up against the Lord and against his Power, and to vex the Lord himself, which cannot be vexed at the wickedness of the Devil. Even for this
 v. 9, 10, 11. Cause sayeth the Lord unto you, how long will
 Cor. 10. 20. you wallow in Wickedness? how long will you
 21, 22. be drunken with Folly? how long will you
 Tim. 4. 1, 2. rise up against the Lord saying, is this of God, or can it be that he hath care of the Earth; see how Satan runneth headlong about, and through
 Zach. 3. 1, 2. you, see how he maketh his dwelling-place within you, is not Satan, as the Prophet saith, suffered to stand and Triumph on the right hand of the
 John 3. 8. Lord of Host and Justice, as the open Enemy
 Eph. 3. 10, 11. of the Lord and of his Anointed. O consider that the Works of the Devil are but of necessity, that is to say, that he that is good by resisting the Devil, may manifest and make plain to the Powers and Spirits of Heaven, the strength of his Faith, and the assurance of his Hope, and so necessarily, by the Promise of God inherit everlasting Life.

SECTION X.

Of Man, and the World.

Gen. 1. 26, 27, 28. **O**f the most Excellent, Dignified and nearest Part of Nothing, distributed as it were approaching near unto God, God made the Soul of Man, as a thing knit or tied in the Convex of his own Sphere, not taking Part with Nothing Materially, but with Nothing Immortal. The Soul was made Spiritual and increasing, for even as Flesh by Conjunction and Commixion of likelihoods, proper in their own Nature to bring forth the Image of himself. So doth the most

most Excellentest Part of Man taking Part with the Vicinity of God, and so perpetually moving, bring forth, after the manner of Eternity, every living Soul; the Spirit of God conjoyned with the Trinity, working with him in his Infinity.

Behold, in the beginning, God hath not Num- Rev. 7. 4, 9.
bred formally all Souls that shall enter into these Vessels, or other Part. But the Matter, Ma-
terial in himself, he knoweth, and hath limited, beyond the which deficient *Materia* there can-
not be; therefore it is contained in Number, not that it is contained in Number to be Num-
bred, but within the proportion of Number, contained in the Knowledge of Jesus Christ taking
Part with Man, and so to be Numbred.

Man in his Creation being an Innocent, was Psal. 8. 5, 6.
also authorized, and made Partaker of the Pow-
er and Spirit of God; whereby he not only did
know all Things under his Creation, and speak
of them, properly naming them as they were,
but also was Partaker of the Presence and Socie- Heb. 2. 6, 7, 8.
ty of the good Angels, and a Speaker of the
Mysteries of God; yea, with God himself. So
that in Innocency, the Power of his partaking
with God and his good Angels was exalted, and
so became Holy in the sight of God.

Until that *Coronzon* for so is the true Name of Gen. 3. 4, 5, 6.
that mighty Devil envying his Felicity, and per-
ceiving that the Substance of his lesser Part was Rev. 12. 9.
frail and unperfect in respect of his Pure. *Effe*
began to assaile him, and so prevailed, that of-
fending he became accursed in the sight of God,
and so lost the Garden of Felicity, the Judgment
of his Understanding, but not utterly the Favour Gen. 3. 23.
of God; and was driven forth unto the Earth, 24.
which was covered with Brambles, where being
as Dumb and not able to speak, he began to
learn of Necessity the Language called *Hebrew*,
in the which he uttered and delivered to his Po-
tterity,

sterity, the nearest Knowledge he had of God, and his Creation.

Gen. 3. 17,
18, 19.

Adam offending, received Punishment for his offence, in that he was turned out into the Earth from Innocency through his fall, he was turned out to Corruption, into a Prison prepared for him before; for God knew he would offend, he knew also how to dishonour him. For as Jesus Christ brought all Blessedness and Comfort into the World, so did *Adam* accursed bring all Misery and Wretchedness into the World; and in the same instant, when *Adam* was expelled, the Lord suffered the Earth to be accursed for *Adam's* sake; and gave unto the World her time, and placed over her Keepers, Watchmen, and Princes for Years, Months, and Days, and gave them Authority or Confirmation, as follow.

Dan. 10. 13.

Rev. 1. 4.

Chap. 4, 4, 5,
6, 7.

Chap. 5. 6, 9,
10, 11.

Chap. 6. 1, 2,
4, 5, 6, 8.

O you Heavens that dwell, and are mighty in the Parts of the Earth, and execute the Judgments of the highest; to you it is said, behold the Face of your God the beginning of Comfort, whose Eyes are the Brightness of the Heavens; which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a Power and Understanding to dispose all Things, according to the Providence of him that setteth on the Holy Throne, and rose up in the beginning; saying, the Earth let her be governed by her Parts, and let there be Division in her, that the Glory of her may be always drunken and vexed in it self; her Course let it run with the Heavens, and as an Hand-maid, let her serve them on Season, let it confound another, and let there be no Creature upon, or within her one and the same; all her Members let them differ in their Qualities, and let there be no one Creature equal with another; the reasonable Creatures of the Earth or Man, let them vex and weed out one another; and the dwelling

ling Places, let them forget their Names, the Work of Man and his Pomp, let them be defaced, his Buildings, let them become Caves for the Beasts of the Field; confound her Understanding with Darkness, for why it repenteth me I made Man, one while let her be known, and another while let her be a Stranger, because she is the Bed of an Harlot, and the dwelling Place of him that is fallen.

O you Heavens, arise the lower Heavens underneath you, let them serve you, govern those that govern, cast down such as fall, bring forth with those that encrease, and destroy the rotten, no Place, let it remain in one Number, add and diminish, until the Stars be numbered.

Herein is the Power spread of the highest Working, in all Creatures.

Consider, now *Adam* with the Dignity and Wisdom he had, and by his Transgression, the Error and Horrour wherein his was drowned. The abusing the goodness of God towards Man, may make him a Devil; Ignorance was the nakedness where withal Man was first tormented, and the first Plague was want of Science.

As there is a reasonable and particular Soul or Fire inflaming every Body, so there is an universal Fife, and a general Brightnes giving general Light unto them which is but one, and shineth through the whole measured equally unto every Thing from the beginning, and is the Life of all Things, the Soul of Man being once glorified, Sin is utterly and most largely opposite: Neither shall that Dignity be ever lost, or defaced, that is obtained here with the Works of Righteousness and true Wisdom, unto Men according unto their Deserts, and the first excellency of their Soul, God hath appointed a good Governor or Angel, from amongst the Orders of those that are blessed; for every Soul that is good, is not of one and the self same Dignification.

Psal. 19. 1, 2;

3, 4.

Rom. 1. 24

John 1. 12.

Col. 1. 12.

1 Pet. 1. 4.

Rev. 21. 10.

Mar. 18. 10.

1 Cor. 12. 4, 5, 6. tion. Therefore according to His Excellency, they are appointed as Ministers from that Order, whereunto his Excellency accordeth to the intent, that he may be brought at last to supply those Places, which were glorified by a former ; and also to the intent, that the Prince of Darkness might be counterprised in God's Justice.

Mat. 22. 30. All Emenations are from one, the first Workmanship lieth Secret in one unknown, and is sealed, and therefore hath an End ; the Sun through the Circles and massie Body, the Heart in the Body, the Intelligence in the inward Man, the Sun from his own Center, spreadeth out the Beams of his limited Virtue. The Heart and Life to two, and yet the Center of Life to the whole Body, Understanding quick-

Eph. 3. 9, 10. neth the Mind, which putteth on a fiery Shape ;

11. it followeth therefore, that every Thing hath a Center from which the circumfluent Beams of his Power do proceed. The good Angel of Man, which is the external Center of the Soul, doth carry with him the internal Character of that Thing, whereof he seeketh to be a dignifier ; wherein doth lie secret the Conjunction and Separation of the Proportion of their Times betwixt the Soul and Body of Man. O happy therefore is that Soul which beholdeth the Glory of his Dignification, and is partaker with him that is his Keeper ; this known unto Man the thickness of the Earth doth not hinder their Speeches, neither can the Darkness of the lower Air, obscure or make dark the sharpnes of their Eyes. Miraculous is thy care O God upon those that are thy chosen, and wonderful are the ways that thou hast prepared for them.

Rom. 8. 9. The Soul of Man is the Image of God after his form, which keepeth within himself the Power of his Divinity in the heavenly Spirit, whereby he hath Authority to consent with God in the Workmanship of his Will and Creatures, which

Ga. 14. 6.

which Power being sealed already, giveth unto Eph. 4. 30. Man as King of himself, to consent to his own Salvation; conjoining and knitting himself together, either with Perseverance in the assured hope of Mercy, or with wilful Drunkenness to the Reward of such as fall; therefore become Psal. 94. 15, Holy, for the Soul beautifieth, when it is beautified in it self. So the spiritual Part of Man being good and dignified, burnisheth himself with his sound and faithful Thoughts, the Glory and Mat. 12. 35. Shew of his own Beauty; for the Soul of Man groweth either with Beauty to Salvation, or with dishonour and filthiness to Damnation.

There are two kinds of Vision, the one by Infusion of Will and Descending, the other by Infusion by Permission and ascending.

The first is, the Image of the Will of God descending into the Body, and adjoyning to the Soul of Man, whose Nature is to distinguish Things of his own Likeness; but shut up in Prison in the Body, wanteth that Power, and therefore being illuminated by spiritual Presence, inwardly feeth now in Part, as he shall hereafter do in the whole.

But every Vision is according to the Soul of Man in Power, and so is received of him; that feeth the Body of Man feeleth nothing Spiritual, until it be of Incorruption.

Secondly, The Devil hath ascended and begotten him a Son, wherein the People of the Earth shall be accursed, as those that are in Prison shut up from Light, and the use of the Day comprehendeth not any Thing, but that which entereth into them by Permission or Free-will; So is the Soul of Man shut up from all Light, except that which entereth by the Sufferance of the Highest; but as Obedience is the Tryal of Dignification, so are the Ceremonies appointed by God the Witnesses of Justification, for he that violated the outward Law was accursed:

C

But

But the very End of Justice to Salvation, is the
Obedience and Submission of the Soul.

Gal. 4. 8, 9, How can it be, that the Earth and Elements shall
bear Witness against Man in the Day of Judgment,
Col. 3. 6, 17. but in the perverse Use of them contrary to Gods
2 Cor. 6. 17, Commandments; you think it nothing to offend
19, 20, 21. God: But true it is, that Obedience pleaseth
1 Thess. 5. the Lord, for therein his Creatures glorifie him
Heb. 11. 32, most; all Worship, all Honour, all Love, all
33. Faith, all Hope, all Charity, all the knitting
together of the Heavens consilteh in Obedi-
ence.

3 John 2. Man's Body and his Organical Motion hath
three manner of Movers. First, *Centraliter*, by
Acts 7. 53. the Property and Perfection of the Soul. Se-
1 Cor. 7. 5. condly, *Asuperiore*, and by descending from the
Angels, or Participants of Understanding. Thirdly,
Econtrario, and ascending Spirits, wicked
and tempters, all moving.

James 3. 2, 3, So the earthly part of Man, which hath no
Motion of it self, radically moveth by Touch or
Finger spiritual, and sendeth out sounds not ac-
cording to her self, but according to the fiery,
yea invisible and spiritual Power wherewithal it
is moved.

James 1. 11. But here you must Note, that as the Sun de-
priveth the Moon in respect of her End, which
Psal. 91. 1, 11. is to give Light, but not of her self: So do the
Angels and higher Powers drown and oversha-
James 1. 2. dow the Soul in Man, when they are present
working from God, and in themselves as from
above, and not by the Soul, as any root or first
Cause of the Motion.

James 1. 14. But when the Devil entereth and ascendeth
Chap. 3. 6. he worketh not by Force, but by Enticement,
and so allureth the Soul to grant of his Possessi-
on, whereby he entereth and becometh strong.

Rom. 2. 14. Then by a Similitude is the World wax, Man's
Eph. 6. 11. Body wax, and natural Motions of Things natu-
Rom. 6. 16. rally extended wax also. But our Purpose is of
Man,

Man, which at one instant receiveth three Impressions, Missive, Natural and Offensive, whereby you may perceive, that Man greatly needeth to pray against Temptation; for the last Seal is the Sign of him that oweth the wax.

Happy are those that watch and pray, for Luke 21 34, such they be that grant not any Room or Interest to the wicked Ascender; therefore if you be but as a string, challenge but your own Duty, but take heed you be in tune.

For he that purifieth his House, and straweth ¹ Cor. 10, 12, Rushes, and beautifieth the Chambers with Gar- ¹³ lands, is worthy to receive; because of his apt- ¹³ Acts 21. 24. ness, such as are Messengers of Understanding ^{Psal. 8. 3, 4.} and Light: Marvellous is the God of Wisdom in all his Doings and Works, and full of Variety are the Works of his Hands, and the harmony of the Heavens.

But to the end of the Purpose, Satan perceiving you as well as to be moved by him, because of your own grant, as by the Motion where- ^{Job 1. 6.} ^{Zech. 3. 1, 2.} withal you were moved and illuminated, and being the Father of sottstry, purposeth to blemish the workings of the good Angels, and thrusteth in Man shingles of his own cutting, ^{2 Pet. 1. 4, 5.} and Nature to be a stumbling Block to good Actions: Some there be that naturally draw the Plow of the Lord, and others some there be ^{James 1. 12.} that must have their Times and Seasons. Blessed be those that believe in the Lord, for they have their Reward.

SECTION XI.

Of the Church.

And first of the Church of Rome.

2 Thes. 2. 3. **V**OU rise up amongst your selves, saying,
 Phil. 1. 15, the Pope is Antichrist; for by this Name
 16, 17, 18, you call him, *An evil Man*, he may be,
 , 27, 28. and fall from his Vocation: But he can never
 1 John 2. 18. be Antichrist, for Antichrist is he, the Son of
 Chap. 4. 3. the Devil, a Man, Flesh and Blood, born of a
 2 John 7. wicked and deceitful Harlot, that shall seduce
 the People, swell with the Strength of his Fa-
 ther, and resist God in Earth amongst Men, as
 his Father did in Heaven among the Angels, ut-
 terly denying his Omnipotency, and setting
 himself against him.
 Mat. 16. 18, **O** you Fools and of little Understanding, when
 19. unto the Apostles the Keys of Heaven were gi-
 ven; that is to say, the same Authority and
 John 20. 23. Power of Christ Jesus the Son of the living God,
 to forgive Sinners, and to exclude Sinners from
 the Kingdom of Heaven: And when unto the
 Mat. 16. 23. same Apostle, it was said also, come behind me
 Satan; you have not understanding to see into
 the Mysteries of the Highest, if the Son of God
 2 Tim. 2. 15. did commend and reprehend his Disciples, why
 16, 17, 18. may not therefore a Bishop be counted good and
 19, 20. evil, if it follow therefore, that good and evil
 Titus 2. 10, may be a Bishop; it followeth also, that good
 11. nor evil addeth unto the Authority of a Bishop,
 but unto his own Life; if he be good he reapeth
 the Benefit of his Goodness, but if he be evil, he
 is a Liar, because his Doctrine is against himself;
 if therefore for the Sin of Man, God hath suf-
 fered many in the Spirit of *Ananias* to sit in the
 Holy Place; it is for your Sin's sake, and for
 your

your Rebellious Nature to be punished, and not for the Obscuring or Darkening of his Church.

Open your Eyes therefore, and understand, ^{1 Tim. 3.15,} and cleave to the Church, for the Church sake, ^{16.} and not for the Love of Man; Despise not the ^{and 2. 8,} Church because of the Transgressions of Men; ^{9, 10.} but subject your Neck under that Holy Yoke, ^{Ch. 5. 22.} and Ordinance which shall lead you to the Congregation; Governed by the Spirit of God, wherein you shall understand the Secrets of Gods Book, to be interpreted according to the Sense of your Fathers; whose Understanding was the Finger of the Holy Ghost. You cannot Authorise your selves, and without Authority you ^{Acts 6. 4, 5;} can do nothing. Therefore, if your Authority ^{6, 7.} be not; why take you upon you the doings of ^{1 Tim. 4.} the Church, which it is one thing to seek to understand the Scriptures, and another thing to ¹⁴ teach the Scriptures according to his understanding, for he that teacheth, teacheth by Authority, but if he have no Authority, he is an ^{17, 19, 20.} Usurper.

For as Christ and his Doctrines is Light and ^{2 Cor. 6. 16,} Truth, so seem the Impositions of Satan to ^{17.} agree, or take unto themselves shapes or likeness of the true Image of him that saveth; whereby he thrusteth in himself under the colour of Meekness, into the Company of the Faithful, devouring their Souls with ravening Dissembling and false likelyhoods of Truth, unable to be decided by Man. Happy are those that believe them not.

The Godhead, in his secret Judgment, keeping in his Almighty Bosom, the Image and Form ^{Gal. 1. 6, 7;} of all things universally; looked down upon the Earth, for he said let us now go down among the Sons of Men; he saw that all Things grew ^{Phil. 3. 14,} contrary to their Creation and Nature, either ^{19.} keeping their Dignities and secret Virtues shut

up

2 Tim. 3. 13. up in Obscurity, or else Riotously perishing through the imbecility and frowardness of Ignorance. So that it was said, behold I delight not in the World; the Elements are defiled, the Sons of Men wicked, their Bodies become Dunghills, and their inward Parts the Secret Chambers of their Hearts the Dens and Dungeons of the damned. Therefore I will draw my Spirit from amongst them, and they shall become more drunken, and their ignorance such as never was, no not since the fall of Heavens.

2 Thes. 3. 4. For lo, the time is come, and he that is the Son of Unrighteousness, is, and liveth unto him,

2 Tim. 3. 7,8. therefore shall be given Strength and Power, and the Kings of the Earth shall become Mad,

Rev. 21. 21. Rev. 21. 21. yea even raging Mad, yea even in the third madness; and that in the depth of their own Imaginations; and I will build my Temple in the Woods, yea even in the Desert Places, and I will become a Serpent in the Wildernes, for I have tucked up my Garments and am fled away, and ye shall mourn in the Mountains without Comfort.

1 Tim. 4. 1. Lo the Thunder Speak, and the Earth became 2, 3. Misty and full of Fogg, that the Soul of Man might sleep in his own Confusion. The second Thunder Speak, and there arose Spirits, such as are for Sooth-sayers, Witches, Charmers and Seducers; and they are entered into the Holy Place, and have taken up their Seats in Man.

Rev. 21. 21. Wo be to the Earth therefore; for it is corrupted, Wo be unto the Earth for she is surrendered to her Adversary, Wo be unto the Earth, for she is delivered in to the Hands of her Enemy; yea Wo be unto the Sons of Men, for their Vessels are poysoned. But even then said

Rev. 14. 6. the Lord, lo I will be known in the Wilderness, 7, 8. and will Triumph in my weakness. Behold now cometh that Day that is known unto the Lord himself, wherein the Kingdoms of the Earth shall begin

begin to fall, that they may perceive how they have run astray, and how weak they are in the Triumph of their Power.

And now, out of the Church of God, and of Zech. 13. 9. his Son Christ, shall pass out, and flow the Water of Life. Now shall those Days open themselves which are the Days of Vengeance: Now, Now shall those Woes that have been spoken of and sealed, burst out to the Confusion of the Wicked, and the Establishment of his which is Anointed. Those that inhabit the Holy City, and usurp the Authority of the Highest, are called in remembrance before the Lord, and they shall be scattered like unto mighty Hail, - that the Spirits of the North have gathered against the day of Revenge; for they are become Proud, and think there is no God, they are stiffnecked, for they are the Sons of Wickedness.

2 Thes. 2. 5,
6, 7, 8, 9,
10, 11, 12,
13.

Thus saith the Lord, why do I hold my Hand from the Earth; what have all the Princes of the World built a Tower against me, these in denying me and my Majesty; the other wallowing in extream Drunkenness amongst the Pleasures and Blindness of the Flesh, neglecting without fear my Commandments, have I thrown out the Children from the Vineyard, and called in the Dung-carriers, have I visited my Servants whom I chose in Wrath, and in Indignation, with the Sword of Justice? have I thus scattered them upon the Face of the World without a Shepherd; to entertain Blasphemous Murderers, Liars and the runnagates of the Earth, the Seed of Cain, and of the cursed. O you Caterpillers, O you that fill the Earth with Poison, O you abusers of my Name, and dishonourers of my Temple.

Therefore thus saith the Lord unto you, O you Jews, what is the Cause that you are so Barren, or that the Lord hath not mightily shewed himself amongst you as unto his Children? why are

Rom. 9.
Ch. 10.

are not the Miracles and Wonders; a Testimony of the God of Truth amongst you, as they were unto the *Israelites*. Why hath not the Sea divided her self? why hath not the Lord delivered you from Bondage? Unto the *Israelites* he gave a fruitful Land, the Possession of the wicked abounding with Milk and Honey; unto you he hath delivered your Possessions, unto the Dogs and your Children to become Captives; why doth not the God of Hosts stretch forth his Hand saying, deliver my People from Bondage? are not the Times of these latter Days, and the Harvest of the Disciples shadowed among the Doings and Graces of the *Israelites*? you are become Blind, you have Eyes but you see not, the Time of your Visitation.

O thou stiff-necked Generation; this is the Cause that the Finger of God cometh not amongst you, this is the Cause, because you have not Faith, neither is the Spirit of Godliness and Obedience amongst you; can he that is all Truth defile himself with lying, or can the Flesh of Man diminish the Authority of the Godhead, is Christ Jesus very God of very God, of less Power or Strength unto you than he was before unto the seed of *Abraham*, because he hath taken your Flesh upon him? O you Ignorant! O you Blind Strangers! O you that were Faithful in the sight of the Lord, is not the God of Heaven and Earth heir unto you by reason of his Man-hood, have you not now access your selves unto the Throne of the Highest, which your Fathers had not; the *Israelites* run unto the Prophets and High-Priests; yea they durst not run before the Lord, for it was said of them, let them stand before the Hill. They brought their Offerings to the Priest, which offered up their Prayers and Humility. But unto you, O you of little Faith, the Gates are set open, yea, even unto the Throne of God; why therefore do you

Rom. 11.

you not ascend unto your Christ which is anointed before the Father hath he anointed him for himself, or for you, for both, if you have Faith ; the Son of God faith, to be compared with a Mustard-seed, &c. But you do none of these Things, neither is the Name of God magnified amongst you.

True it is, for why, the Blood of Christ is Rom. 11. 25, shed upon you, and you are washed without deserts. Behold now, saith the Lord, when I have stirred up a *Moses*, there is no *Israelites* that will follow him, the Seed of *Abraham* is destroyed with the Winter of Self-love and Disobedience.

The Lord groaneth, saying, whether shall I Heb. 3. 17. turn me, unto whom shall I shew my Face, if I say unto them go out, set your Tents against Psal. 144.1,2. the wicked, behold I will be amongst you, and fight for you, who is he that heareth me, where is your Faith become ? who is he that believeth me, O you wicked Generation, shall the Lord call you, and seek your deliverance, and will you know of the Lord with what Means he will work amongst you ; is the God of Heaven and Earth become amongst you an Ingineer or a Marchant, a hoarder up of Worldly Treasure, or one that rideth on Horseback to Battle, you stinking Carrion, you hateful wretches, before Heaven and Earth, you blind Hirelings ; who devided the Sea's ? who threw down *Jericho* ? who overthrew the wicked Kings ? who destroyed the Cities of the wicked ? who fought against the reprobate Giants, and the flesh of mankind ? who opened the Windows of Heaven and consumed you all except, as you read, Eight Persons, yea, if out of the Windows I consume you, what shall become of you if I open my Doors, if I send out my Servants against you, and my innumerable Army ; is it not said, whatsoever I put into your Mouth that speak, why do you do so but

for the Truths sake, if therefore I bid you do, is not my truth all one, I am full of sorrow, for no Man openeth his Doors unto me, no Man believeth me, no Man remembreth that I made Heaven and Earth.

He that is a sleep let him sleep on, he that is in the Highway, let him not return home; he that Eateth let him not rise, but eat still, and he that Weepeth let him weep still, he that Rejoyceth let him rejoice for ever, he that goeth a wry let him not return into the Way, he that Planteth his Vineyard let him not see it, he that gathereth the Grapes let him not drink of them, he that Blasphemeth the Name of God let him blaspheme, for he returneth not; but he that looketh up unto Heaven, let him not cast his Eyes upon the Earth; for I go unto those that do well; the Steward is ready with the Reward. Wo be unto the Monster of the Earth, for he is accursed. Wo be unto the World. Wo be unto the World and worldlings.

Wo be unto you Son's of Men, for you are withered, and behold the Field of the Lord bringeth you not forth; you are defiled, and being defiled, you also defile the beauty of your Seat; and behold I say unto you, that are Kings

Rev. 17. 12. and Princes of the Earth, ty'd and knit together upon one Stem, you are all rotten and barren; behold you bring forth no Fruit, but even as the Grass that withereth; he is a disglory to the Place: Even so are you that is Grass of your situation and dwelling; for behold you have no leaves, much less Fruit. Wo, Wo, Wo unto such a Generation, which lacketh moisture and the Fire of Comfort; the Stem that carrieth you is the Seat and Holy Place which also is defiled; and lo, behold as it were withered, if Holiness be hidden, whereupon you stand how wicked are those that are governed by you, how wicked are you and how abominable, how

13, 14.

how full of corruption are you that stand without all Beauty, Moisture or Comfort.

The Time shall come that the Power and Might of God which heer speaketh amongst you in the Fire and Spirit of his holy Truth, shall come down from above, from Heaven, from the seat of Comfort, from the everlasting Throne, and shall fall down, not into you nor amongst you, for you shall be rooted out, but into the Stemm and into the Root which is the holy Place, and the House of Comfort (*meaning the true Reformed Church*) and behold the Power of God, of him that speaketh shall be mighty strong and of infinite Power; so that like a Woman with Child, she shall bring forth in the Church of God, a Man cloathed with a white Garment of Holines and Beauty, upon the abundance of Grace and Waters of Comfort which shall flow out of the holy Seat (*meaning the Reformed of the Church of England*) (which did flow out of the Church of *Rome*) whose Authority Originally is the same.

For in *England* the Reformation was effected by Degrees, and our Bishops originally authorized by the Church of *Rome*; this Reformation began by *Henry the Eight*, King *Edward the Sixth* abolished the Mass, reformed the abuses in Religion, and caused the Bishops, and other learned and godly Men to make that absolute Liturgy, which the Church enjoyeth at this Time. But Queen *Mary* succeeding, Religion was changed, which continued not many Years, for Queen *Elizabeth* succeeding, Religion was reduced to the same State wherein her Brother left it, in whose Reign was deliver'd from God by his Angels the Doctrines I have exhibited. Therefore is this the Church with the better soil taken Notices of in my Response.

Rev. 18. 3, 4,
5.

S E C T I O N XII.

Of the present true Reformed Church.

2 Cor. 1. 20, 21, 22. **B**ehold O you Sons of Men, you shall be full of Understanding, and the Spirit of Wisdom and the Grace of God of him that speaketh with you, shall be plentiful and strong amongst you; so that you shall spring and beautifie the Earth, and the House of Christ:

2 Thess. 2. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15. And behold the higher Boughe and mighty Branches shall lose there Vertue, and be cast down, because they placed themselves upon the outward rotten Stock to the dishonour of him that hath called them: And there shall no more Strength or Vertue be amongst them, but they shall be subject to Verity, and be controled with an Iron Rod by him, that came out and walked on the Waters. Then shall be Peace and Rest,

Rev. 19. 7, 8, 9. then shall Jerusalem descend, so that the Name of the God of Righteousness, and his Son Christ shall be magnified in thee; and lo behold, that after a few Months the Time expired, I will smite and break the holy Place, so that there shall be no Abomination in it.

Mat. 24. 14. And behold the Ends of the World shall be opened, and all People shall rejoice in the Cross, and Name of the Lamb.

Mat. 24. 6, 7, 12, 13. But first cometh Teravour to all Nations, wo, wo, therefore be unto you, O you Kings and Princes of the Earth, *He that hath Ears, let him hear;* and lo behold this Day I am descended, and my Promise is upon him that heareth amongst you, let him mitigate therefore the Fragility of humane Reason, and give me a dwelling Place by Faith, for I will this Day make

make a Covenant with him, so that my Name and Spirit shall not depart from his House; and what I have promised him, I am, and I will bring to pass, what is he, or who is he, that laugheth me to scorn, that if he repent not receiveth not his Reward; and moreover, I will appear to him hereafter, and he shall be partaker of the Cœlest Mystery, if my Name be exalted in him, and behold he shall often fall, but he shall rise again, and shall persevere unto the end.

But be of right Heart, and walk the ways that you are returned into, you are in favour with me; and for the rest care not, this is the end of Teaching; what care is it unto me, if the Kings of the Earth say, lo this is not of the Highest, behold I am the Light and Servant of God; blessed are those that believe, and are made partakers of this Testimony, by the which you are sanctified for the coming of the Lord: Blessed are they that are comforted of me, for their Strength is from above, for whosoever is rebuked of the Spirit of Truth, shall with time perish as a shadow.

Is it not said, *If thy Eye offend thee, cast him out*; I say unto thee also, *Ye though thy Head offend, cast him also away*. The unstable whispering, and worldly Policies of such as are the Princes of the World, are they not known unto me.

O you Hypocrites, O you little of Understanding, and of less Faith; how far are you in love with the World, and her Pomp, with the Flesh and her Lightness or Wantonness, with the Devil and his damnable Subtily; purge your Kingdoms, purge your Houses, if you will stir up the Lord to strengthen you, rule according to the length of your bridle.

Enter therefore into Judgment with your selves, consider you are created by God, consider

der you are redeemed by God, consider also, you are also left to the spiritual Tuition and Comfort of God; which God hath made of you a Congregation, a holy and sanctified Fellowship, feeding always as Brethren together, under his Wings and at his Table, which feedeth you with the Bread of Life; and Understanding with the Body and Blood of Jesus Christ the Son of the Living God; with Understanding, that you may know the Will of your Father, which is the Conclusion of your Vocation; shake not off therefore the Yoke of Obedience, least you put away also the Cup of Understanding, and so know not the Will of your Father.

True it is, that as the Spirit moved you, so God hath called you to the partaking and Understanding of his Will to be fulfilled, in Punishment and Wrath against the falsehood and deceit of the Earth; and therefore hath God in his great Love, and exceeding Mercy called you away from the Sons of the accursed, and from the way of Unrighteousness; wherein if you follow him in Simplicity of Conscience, and Righteousness the Work of Faith, you shall be confirmed; for thus saith the Lord, I will pour my Vengeance upon the whole Earth, and I will chasten her in her Iniquity, and in the midst of her Pride, I will throw her down Head long, and she shall Triumph no more; and because you have humbled your selves, my Spirit shall be with you, and you shall understand; and that wicked Monster, that sitteth in the Holy Temple, and sinneth against the Highest, shall be thrown down Head-long with his Pride, and he shall be chastized and corrected: For at the House of the Lord must Judgment begin, and the rebelling Son must be scourged, before the wicked Servant be punished. Fear not I will put unto your Words Strength and Power, and if he hear you not, but stretch forth his

Hands

Rev. 19. 19,
20.

Hands against you, I will rain Fire and Brimstone from Heaven, and his dwelling Place shall sink; and the Lake that shall remain, shall bear witness against him for evermore.

Moreover acknowledge your Sins and fly unto the Lord, for you stand dear before the Lord; which is the cause that he hath Mercy upon you, which faith unto you, if you be obedient before the Lord, follow the Instructions and Discipline of the Holy Ghost, and do the Works of Righteousness and Charity, and my Spirit shall rest upon you, your Penence and Devotion premised. The Blessing of God the Father, the Son, and the Holy Ghost in his everlasting Truth and Light, comfort you, bless you and be merciful unto you, *Amen.*

True and perfect Love is the Unity of every Congregation; the World was made in the Love of the Father: we are redeemed in the Love Rom. 12. 9, of the Father and the Son, the Spirit of God 10. is the Love of his Church, but after it doth Eph. 4. 2, 3, Triumph, it is not called a Church, nor a Congregation; but a fruitful Inheritance, and a Chap. 1. 22, perfect Body in Christ. 23.

Take the Love of the Father from the World, Jer. 12. 7. and it perisheth. Take the Love of our Redemption away, and we are Dead. Take the Light of the Holy Ghost which is the Love of James 3. 14, the Father and the Son from the Church, and 15. it withereth; even so take Love from amongst men, and they are Members of the Devil.

In the Omnipotency of the glorious Trinity 1 Pet. 2. 5, 9. by spiritual Illumination, through the Holy Ghost delivered unto the Apostles, as the Pledge of God's Mercy and Promise, and is always certainly linked, joyned, and engrrafted into the Society of those that fulfil the Will of the Highest perfectly, and without Errour, whose Strength shall continue, and Glory branch out even unto the end of the World, and beginning of Comfort. Mat. 28. 19, 20.

John 14. 11, fort. Therefore believe for the Spirit of Truth
16, 12, 13. worketh wonders, raiseth the Dead, and hath
Power to forgive Sins; Through the Power of
him unto whom it is. For as Christ hath all
Power in Heaven and in Earth delivered unto
him, so hath he delivered all Power in Heaven
and Earth to his true Church. Therefore she
cannot Erre; for where Power is without mea-
sure, Error hath no Number, believe not there-
fore those that lie, saying, the Church of God
is infected with Error, for the offences of a few
are not counted Error, but unrighteousness, nei-
ther can the stragling feet of a few Drunken
bring infamy to the whole House.

But the Authority of the Church Triumphant
is greater than the Authority of the Church
Militant. Therefore did God the Father ac-
knowledge his Son Christ by both Churches, as
you may read by the Angels that appeared to the
Shepherds, acknowledging from Heaven the
Truth, that Jesus was the Son of God, even
therefore is the Authority of the Angels greater
than the Authority of a fleshly Priest. The
Church is the Number of those which are go-
verned by the Holy Ghost; and that continually
Sing, Holy, Holy, Holy Lord God of Zeboath; but
tha the Angels sing so, the Scripture beareth
Witness, Therefore the Angels are of the Church,
and their Testimonies are true; therefore put
on Humility, and make your selves subject be-
fore the Truth. Love one another, not because
you are Men, but because you are partakers of
the heavenly testimony.

Isa. 2. 2. Hereby may you find that the Love of God
Ez: k. 43. 7. towards you, O wretches and sinners, is more
than a Love, and more than can be measured,
Jer. 12. 10. which was the Cause that his own Finger de-
lighting in the Sons of Jacob, he sealed this
Zech. 1. 14, saying, yea with his own Finger; I am a jealous
16. God, which is as much as to say, lo I am your
Friend;

Friend; nay, rather your Father, and more than that, your God which delighteth in you, rejoiceth in you, and loveth you with that affection and jealousy which is more than Love.

But O ye stiff-necked Jews, O ye Strumpets, you despised the Love of God, you committed Adultery, and run into the Temples of Idols; which was the Cause that the same Mouth that praised you before, said also of you, it repenteth me that I made this People; let me raze them out, and make a People of thee.

Ezek. 44. 10,
12, 13.

Jer. 12. 8.

Unto you also thus saith the Lord, more than the Love of a Father is the Love of God towards you; look therefore narrowly into your selves, uncover the doings of your Life and Secret Chamber. Enter into judgment with your selves; have you not run astray from the Lord, for thus saith the Lord, I am a pure Spirit that participateth not with the defiled, neither can I enter in Mercy, into that House which is defiled.

Eph. 2. 11.
4, 5.
2 Cor. 13. 5.
Ch. 6. 15,
16, 17, 18.

Therefore my Brethren, make your Consciences clean, to open your selves in pureness to the Lord that he may enter into you with Comfort. If thou wilt be a Minister of God, if thou wilt go forward in his Works, if thou wilt see the happy Times that are to come; thou must abstain from Evil, and thou must sweep thy House clean. Thou must put on thy best Garments, and must become humble and meek, let not thy Life be a scandal to the Will of the Lord, and to the greatness of his Works; that God may find thee fit in matter. O consider the Dignity of thy Creation and Office. Consider that the affection of God towards thee is more than Love, see how he beareth with thy infirmity from Time to Time; O I say yet, enter into judgment with thy self, and consider that thou art now at a turning where lieth two Ways, one shall be to thy Comfort, the other to thy perpetual Wo; let not good Ground bring forth Weeds, least it choak itself.

2 Cor. 7. 1.

1 Pet 5. 5, 6,
7. 1, 2, 3,
4. 8.

Mat. 2. 33.

E Many.

1 Tim. 1.4,5, 6, 7. Many are the Woes of the World, Wo be unto the false Preachers, yea seven Woes be unto them, for they are the Teeth of the Beast, and Wo be unto the Books of the Earth, for they are corrupted and are become a Wraffing flock, and a Firebrand to the Conscience.

O God why should the People upon Earth rejoice, or wherein should the pleasures of their sensual Delights be fixed; why doth the Moon hold her Course, or why are the Stars observing an Order, why are thy People thus scattered abroad, because iniquity hath caught the upper hand, the doars of our God are polluted with Blasphemy, his Temples desolate, his Commandments violated, and his Glory accounted as nothing. But wilt thou suffer, or canst thou hold thy Hand from thy great and mighty Strokes. Most high God, Most mighty God, Most Glorious God, have Mercy upon thy People, respect the Creation of those wherein thou hast delighted, suffer not the Serpent to extol his Head above thy Alters, neither let the Holy Vessels be poisoned with his Venome, For thou art Mighty, and overcomest all, and who can rebell against thy Strength: Bend down thy Mercy, O shew thy self to be a God, and such a Merciful Governour as hath Compassion upon those that are diseased, yea even unto Death. For great is thy Name O God, and Mighty art thou in all thy workings, thy help is strong to those that delight therein. O magnified be thy Name from Generation to Generation. Glorify God ye Sons of Men, and praise him for he is a God that sheweth Mercy to his People, and beholdeth those that are Afflicted, all Honour, Praise, and Glory be unto him now, and for ever, Amen.

S E C T I O N X I I I .

Baptism.

SEE that the Infant be Regenerated, and thou mayest require suitable Persons for God-Fathers, and true it is that the Sign of the Cross is of great Force and Virtue.

Mat. 28. 19.
Eph. 5. 25,
26, 27.
Angel
Michael
1 Cor. 1. 16,
17, 18,
John 3. 5.

S E C T I O N X I V .

The Sacrament of the Lords Supper.

ADAM Fell, transgressed God's Command- Rom. 5. 14, ment, and therefore was his Saul darkned, 18. bare and Naked, because he wanted the Beauty and Excellency of God's Spirit, wherin he dignified him, and made him like unto himself, Heb. 2. 6, being a living Soul. He was cast out, and now 7, tafteth of misery; wanting the Knowledg of those Things for the which he was Created.

Now God, the Image of his Father, grieved at the Fall of Man, and moved with pity voutsafed, because of the excellency of Man, to enter 1 Cor. 15. 22. into Man, being before seperated into this Part Heb. 1. 2, 3, of Nothing into Man, not that he would beautifie 4. himself with any thing that Man had; but Ch. 2. 9, 10, that becoming Man begotten of the Holy Ghost, 14. he might, as you know by the Scriptures, make Man accepted again with God his Father, God himself with God in unity, for Justice and Terror is God the Father, Mercy and Love is God the Son, Wilsdom and Knowedge is God the Holy Ghost.

E

He

Heb. 2. 15, 15, 18. He, since he became Man, put not on the Flesh of Man to become a Lier, but that the Flesh of Man might be full of the Spirit of Truth and Understanding, and so receive forgivnes of Sins, and be at one with God, which is to say, in his Favour; taking hold in God, not as created and from creation sinful by fall, but by Random and Redemption, as bought and made Free in Jesus Christ, which offered up a Sacrifice of Frankincense, Gold and Myrrh of true Propitiation for the Quick and the Dead,

Gen. 1. 2. The Wisdom of the Father in Love created and made Man, Dignising him and Exalting him as the Lord and Master over all Creatures Mortal; But how, by Plasmaton; for it is written let us make Man.

Gen. 2. 7. Hear thou seeist also the Scriptures faith that God took of the Earth, Mark this Word and consider it when it shall be applyed,

Now if this Power, if this Plasmaton, if this Taking which was the Word became Man, perfect Man; then followeth it, that Man was and is God Creating and Created: If therefore this Conjunction or Knitting together of God and Man bear the Image of him in Excellency and Power which created all Things, and by whom this Nothing was spread abroad and had Form in his Parts; then followeth it, that the self-same God and Man being Truth, speaking of himself unto his Disciples, saying, this is my Body. did in breaking of the Bread which

1 John 1. 2, 3, 4, 5, 6, 9. signified the Earth, in taking it signified the Power of making, and his own Office and breaking it before his Disciples according to the sacred Sence of Man's Soul, then being yet alive, give himself in the Bread and in the breaking unto his Disciples, as the sence of his Word spoken did import, and truly signified himself, his very Body to suffer, and suffered in that, in him, in his God-head and Wisdom, before the

Mat. 26. 26, 27, 28,

the Worlds, it was so his very true Body, and very true Blood ; but notwithstanding Mystical.

Consider of this, and mark hear for whom, Heb. 11. 3. and unto whom Christ took and break Bread, he also took the Chalice, and called it his Blood of the New Testement which shall be given.

Hence you see that in Faith and Sacramentally Mat. 26. 29. it was given to his Disciples there, which was also to be given upon the Cross for the Redemption of mankind, for else why should he have laid, which shall be given.

But hear my Brethren, in that it was to be given it was to Seal the perpetual and everlasting Memory thereof unto the destruction of Satan, and the Comfort of his Cholen ; but in Spirit before he had pacified the Wrath of his Father. Cor. 2. 26, 7, 10.

Therefore it was given, and to be given ; but unto whom, to his Disciples, and not unto Strangers ; not unto Scribes and Pharisees, but unto Cor. 10. 16, such as did apprehend him by Faith : Here thou 17. seest, that to apprehend by Faith, is to be com- Chap. 11. 26, prehended in the Love of God. But in that 27. Christ said that shall be shed, it signified unto the World end, for his Blood is always shed before his Father, as a Satisfaction for the Obstinate and Sin of Man ; but the remembrance thereof is the Power of doing, that he gave to Gal. 1. 44. his Disciples, which consisteth in Act, which must be done in the Church of God, yea, even unto the end ; for as God Jesus Christ is said to be a Saviour, and anointed, so is he an eternal King, and a continual Saviour of such as fly unto him, containing in Man being dignified thro' his God-head, the eternal Power of Presence, and being in all Places wheresoever.

Consider my Brethren, unto what use should Col. 2. 19. the Body of Christ be, if the Body it self were Col. 1. 17, 18. not a Sacrament, and the holy Sign of the Peace 20. between God and Man.

Be-

John 6.53,54, Behold it is said, unless thou eat his **Flesh** and
55, 56, 57, drink his **Blood**, thou canst not live; if his **Dis-**
58. **ciples** did eat the **Body** of **Christ**, **Christ** minis-
 tring himself, and standing by not yet crucified, why therefore shouldst not thou eat the **Body** of
 the same **Christ**, which dwelleth in thee, and
 in whom thou hast to dwell.

John 6.68,69. But here is to be considered, the manner of
 eating; but of whom shall we learn this manner
 of eating, my Brethren, of his Disciples: For al-
 though **Christ** himself alive visibly, and substan-
 tially stood beside them and ministered unto them;
 notwithstanding took Bread break it, and gave

John 6.44,45, it unto them, saying, *This is my Body*; they
46, 47, 48, simply did believe it, considering and acknow-
 ledging his **Omnipotency**; which **Peter** had
 grounded in saying, *Thou art the Son of the Li-*
ving God.

If therefore he be acknowledged of us to be
 the Son of the Living God, then must we truly
 confess, that all Things are possible unto him,
 and that by Faith we ought to believe the mys-
 terious Works of God sacramentally opened,
 and to be used for the Cure of our own Sores;
 and not as the Wicked use to do, tie the Power
 and Majesty of God and his Omnipotency, to
 the tail or end of Reason, to be halled as she will.

If his Apostles have left us Examples of belief,
 have taught us how to believe, and upon what
 Rock and Foundation to fasten our belief: Then
 simply and nakedly follow the Steps of the true
 Faith, and laying Reason aside believe.

1 Cor. 10.16, But here Note, that this **Sacrament** is to be
17, 21, 22: ministered amongst the **Apostles**, amongst the
 Ministers and true Servants of God in his **Church**;
 and not in the **Temple** of the **Scribes** and **Pharisees**, **Hypocrites** and **Deceivers**: Which whilst
 they tear **Christ** **Jesus** and his **Body**, after the
 frowardness of their own **Sense** do eat, as **Judas**
 did, and so perish eternally.

But

But I say unto you, and teach you, that where- ^{1 Cor. 11.23,}
 soever in the true Church of God remembrance ^{24, 25, 27.}
 is made, and the use of the Sacrament is celebra-
 ted of the true Body and Blood of Jesus Christ ;
 God and Man substantial, and Bread of eternal
 Comfort, and food to such as humbly, nakedly,
 and penitently receive it ; propitiatory for the
 quick and the dead, not unto such as dead in Sin
 and in Hell, and out of this Life ; but unto such
 as are here Sinners, and so dead, and to be revi-
 ved. For he that dwelleth in Christ is quick,
 because he dwelleth in Life and Light, but he
 that goeth out of Christ through Sin, and in
 whom Christ dwelleth not, he is dead.

The Bread that was ministred by Christ unto ^{1 Cor. 11.26,}
 his Disciples, was not a Figure of his Body, but
 his true Body : So the Minister using the Office,
 and Person of Christ in Office pronouncing the
 Words, doth also give unto the People, not
 Bread, but the true Body ; but here thou must
 consider it as a Sacrament, and must believe as
 the Disciples did, that it is the true Body of
 Christ that thou eatest in the form of Bread,
 Reason hath no Place here. To them that re-
 ceive it, it is a Sacrament : But receiving ceasing,
 the Sacrament ceaseth also, for the visible Sign ^{Eph. 3.20, 21}
 or Matter appearing is united, and knit unto
 the invisible signified, wherein Man may see
 as in a Glass, how God through his Sacraments
 and Holy Institutions, sanctifieth, regenerateth,
 and purifieth Man unto himself.

But my Brethren, remember your selves, and ^{Acts 16. 4, 5.}
 consider you are Children, you are not *vestri*
juris, but *alieni* : Therefore do nothing that is
 of your selves, but follow as good Children the
 Steps of your Mother the Church, which Mo-
 ther is a pure Virgin, and is always instructed
 with the Wisdom of the Comforter, what Meat
 she shall give unto you her Children, and how
 she shall bring you up and instruct you ; Sim-
 plicity

^{Luke 22. 17,}
^{18, 20, 30.}

^{1 Pet. 5. 1, 2,}
^{4, 5, 6, 9.}

plicity is much worth, and Obedience is a Garland before the Lord: But Curiosity is the Devil, have you not read, that the Bread of the holy

Mat. 7. 6. Ones is not to be cast unto Dogs, look into your

Chap. 15. 26. selves whether you be Dogs or no; see if your

Eph. 2. 10. Life be Holy, your Doings straight and just,

Heb. 12. 4, 6. your Patience manifold, your Afflictions great

7, 8, 12, 13. for the Lord; if you find not your selves so, you

14. are not Children, if you be not Children, you

are not Sons, if you are not Sons, you have no

Mother, you are Dogs, you are Devourers of

the Bread of Children, currish, sensless, and a-

gainst God.

Enter therefore into Judgment with your

Heb. 12. 22. selves, consider you are created by God, confi-

23, 24, 25. der you are redeemed by God, consider also,

28, 29. that you are left to the spiritual Tuition and

Comfort of God; which God hath made of you

a Congregation, a holy and sanctified Fellow-

ship, feeding always as Brethren together under

his Wings, and at his Table; which feedeth you

with the Bread of Life and Understanding, with

the Body and Blood of Jesus Christ the Son of

the Living God, with Understanding that you

may know the Will of your Father which is in

Heaven; and knowing him be obedient, which

is the Conclusion of your Vocation: Shake not

off therefore the Yoke of Obedience, lest you

put away also the Cup of Understanding, and so

know not the Will of your Father.

John 6. 48, 50. Christ hath left his Body with the Church;

1 Cor. 5. 7. wherefore he is called the Bread of Life, the

Heb. 10. 19. Body of Christ dignified and glorified is true

20. Bread, is true Comfort, which cleanseth Sinners.

that are penitent, and wipeth away the Punish-

ment of Adversity. Happy are those that eat of

Heb. 13. 10. him, and that account not his Body, as the sha-

12, 15, 16, dowl of a Candle: Even as the Spirit of God fil-

21. leth the Congregation of the faithful, so doth

the Body of Christ now dignified, fill and cleanse

all

all that receive it with sorrow, sorrow I mean for their Wickedness.

But lo this Body is become an offence unto the World, many there are that say this is Christ: But behold I teach you, even as all Things were made by him spiritually, so are all that are his Elect nourished through him bodily; lo he is become one Power, one God, in that he is neither separated from his Body, nor separated his Body from the Church.

He that offendeth his Brother offendeth God, but he that offendeth his own innocency, is abhorred of the Lord: Therefore Study to humble your selves, for Humility is the root of Innocency; but Innocents by Nature you cannot be, neither can you serve God in the Imagination of cleanness of your own Flesh. How therefore since you are fleshly will you become Innocents! O how can you seek that which Nature hath lost.

The Scriptures teach you, that in Christ you were born a-new; and by him you may become Innocent, when in him you are cleansed; therefore if in him, the State of your innocency remain, if in him you are renewed and made clean, being rotten and defiled; why seek you not him as you should do: No Man that seeketh the Brightness of the Sun, goeth under the Earth, neither creepeth he into unknown Caves; no more ought you to grudge, that the Lord tempteth you, nor to be offended, when the World offendeth you: Is it not said unto you, that you shall fight the great fight; what fight is it my Brethren, but a Battle against the Worldlings, and the Devil.

If you now therefore be Holy, and put on the Garments of Innocency, and walk before him in Righteousness; then look to have the Reward of Children, then look for his fatherly Mercies and loving Kindness then, then rejoice

at the Garments of Glory prepared for you. But if you seek him in Judgment, and stir him up to Wrath and Anger, if you cause him to call the terrible Thunders provided for the Wicked about him, in the most furious Flames of his Indignation to gather you together like Whirlwinds; if you draw his holy Angels from you, and spoil you of your Arms, if he sit down upon the Mouth of Vengeance, and arm himself with Righteousness against your Wickedness. Then look for the horrible and unspeakable Reward of the Wicked, and the consuming Fire of Justice, sharper then the two edged Sword, who hath stood before the Lord in Justice, or who dare quarrel with the Highest; what Flesh hath seen the Lord in his Majesty, or can appear before him as righteous. Tear your selves therefore in Pieces, and fall down before the Lord, worship him as a Father, and become his Children, for his Judgments are terrible, and his Wrath is without measure, many ways are you bound and tied unto God.

Rom. 8. 8, 9, 10, 11. Remember that you are Flesh, and by your Works deserve nothing at God's Hands; now then, if you be Men then are you of the Earth earthly: But according to your Similitude grafted in the Image of God in his Son Jesus, you are heavenly.

2 Tim. 2. 25, 26. But behold God is opposite unto you, and his Spirit cleaveth not unto you in that you are Flesh, in that you are Earth, in that you are filthy, in that you are the Children of Satan; and that therefore take Part with him against Christ, anointed of the Lord: Now if you be opposite, or move contrary to the Image of him that dwelleth in you, if you dwell in him, what do ye here, why presume you to enter within the Doores of him to whom you are an Adversary.

Here-

Herein you shew your ignorance, and the ^{1 Cor. 11.27,} lumpishness of your Fragility, in that you seek ^{29, 30.} of him unto whom you are Odious, or crave the Bread which is due and necessary for his Children and Servants.

But notwithstanding, of his Mercy, and for ^{Acts 7.24,25,} that he knew before the beginning of the Worlds ^{26, 27, 30.} the corruption of your Vessels, and rememb'ring that you have been of his Household, mercifullly he hath hitherto winked at you, and at your presumption, and fed you with the Bread which is not the Bread of sinners.

But now if you continue in your wickednes, Eph. 5. 6. continue in your rebellion against his Majesty, and fight daily under his Banner which is accur- ^{Heb. 12. 28.} sed, he taketh his Bread from you, shuteth up his Doors against you, and is become a Fire-brand of wrath aga nst you.

But here you will say, were not we of those Number unto whom he made a Promise; you were so, but upon condition that you would ^{Gal. 3. 16.} bridle your Tongues from speaking Evil, and be- ^{James 2. 17.} come wholly his; but if you are neither his, nor ^{Chap. 1. 16.} bridle your Tongues, but speak Blasphemy before ^{Chap. 2. 6, 7.} the Lord; then are you not inheritors of his Promise. Behold, while the Grapes grew, and the Corn ripeneth, God did expect your return, for no hour is unacceptable unto him; but now ^{Rev. 14. 14,} the Harvest cometh, that the Corn must be cut ^{18, 19.} down, and the Grapes pressed; and you are not as you should be, nor as you promised; then are ^{2 Pet. 3. 10.} you excluded, for in his Vineyard there cometh no Strangers, nor in his Harvest commeth any hirelings: Nowe either fulfill your Promise, and return from the multitude of your sins, or mur- mur not though you be shut out of Doors. The Earth of it self bringeth forth nothing, for it is a lump, and excrement of darknes, whose Bowels are a burning Lake; but where the Hea- ^{Dut. 33. 13,} vens yield, and the Sun powereth down his force, ^{14, 16.} she openeth her self, and becometh spongy, re-

ceiving mixture to Generation, and so is exalted above her self, and bringeth forth to the Use of Man. Even so the Body, when it lyeth in the puddle and hothpotch of his Earthly filthiness and darknes, making himself equal with Beasts, **Eccl. 3, 16, 17.** whose Dignity is not but in their Use. Let the Heavens prepare themselves to hear, and the Earth scatter her self before the Voice of the Highest, and the piercing Spirit dispesed into all Creatures

Mat. 4, 16, creatures which are from the beginning in God, and made to his Glory, and the Use of mankind,

17. **2 Thes. 1, 11,** that in Man he might be glorified; give Ear therefore, harden not your Hearts against the

12. **Mat. 23, 12.** Lord, neither exalt your selves above him **Rom. 8, 3, 4.** that hath created you; but humble your selves

and consider you are Flesh, Mortal, Transitory and full of Sin; Sin and Flesh appear not before the Lord, neither are such as are sinners and fleshly, Vessels apt for the Lord to dwell in;

1 Tim. 1, 5. understand what the Lord is, and how great, he is a Judge to the wicked, great and terrible; a Father to the holy and sincere, Jest, full of Mercy and Loving-kindness.

Heb. 10, 36, Therefore ought you, when others are full of idleness, the dalliances of Sin, to humble your selves before the Lord, and to praise his Name.

38, 39. **1 Cor. 6, 13.** Therefore ought you, though all Flesh forsake

Col. 4, 12. the Lord, and cry out against his anointed, to stand stiffly against the malice of the Hills, and

Phil. 2, 12. to be without fear; therefore ought you in very deed, to shake off your wickednes, and to cleave unto the Lord.

James 4, 4, 6. But behold, if your humility is not, if you are sealed to the World, and according to the World, measure the Lord then with the World, shall you be judged, and the Lord will sit in

James 4, 7, 8. Judgment against you.

9. Therefore despise this Monster, the World that tempteth you, and neglect her in the midst of her Pride; for she is poor, miserable, and prepared a Firebrand for Distraction. If you seek

seek Riches of her, she hath none, if you seek Wisdom at her she knoweth it not, if you de, fire quietnes and the Joys of Rest, she cryeth out against you.

Watch, watch and gird up your selves, and if you seek eternal Life, or study to please God James 4. 10, and to glorifie him whereunto you are created, ^{17.} Chap. 5.1,2, seperate your selves from the Harlot, swear your selves her enemy, and hate all those that take ^{3, 5, 6.} Chap. 2.13. Part with her. For behold she is become an enemy of him that created you, a Blasphemer of him whom you seek to glorifie; the Daughter of him that set himself against the Highest. Therefore for your Creation's sake ought you to despise her for your Redemption's sake to neglect her, and for the Glory that you seek, to ^{Sam. 5. 7, 8,} attain unto utterly to despise or condemn her. ^{9.}

But here peradventure you will say, as he said unto Christ the Son of the living God, what shall I do to inherit everlasting Life. I say unto you, follow the Commandements, Love one another; how love you one another without ^{Rom. 13. 8.} Cha-
rity? but what is Charity? is it not the gift of the Holy Ghost, you know it is so, you know also that the Holy Ghost is called a Comforter, not because he comforteth himself, for he is all Com- ^{2 Cor. 6.4,5.} fort, but because he is the comfort of such as he hath spoken to, saying, I have given you a new Commandment; Love one another. But who are they? even they that eat the Flesh and drink the Blood of the Son of Man, Jesus Christ the Son of God, true God and Man; which, unless you do, you are not of that Company unto whom Christ said, I give you a New Commandment. For in so doing, you are grafted in Christ, are subject to the Commandment, tyed unto Charity, wherein you are refreshed by the Holy Ghost, the continual Comforter, and giver of Wisdom to such as dwell in Christ. ^{John 13. 34,} ^{35.} ^{Chap. 6. 51,} ^{53,55.}

See therefore that none is of Christ that hath not Charity, neither hath any Charity, that is ^{1 Cor. 13. 3,} ^{13.} not

not of the Company of such as feed of the Flesh and Blood of Jesus Christ, without which there is no Salvation. Therefore art thou a Lier, if thou sayest I fear God, I love God, I intend to live well, and in obedience to God, and followest not his Commandments, then thou flyest from him and art not with him. You may say. I confess my self before the Throne of God : But if thou hast not offered thy self to the Priest, neither hast laid down thy Sacrifice, I say unto thee thou confessest not thy self, neither thy Sins before God, because thou comest not where he is.

Not that God seeth thee not, but that he is said not hear sinners unless they be penitent, but penance is limited by the Church, and sorrowfulness is not judged by thy self, it behoveth thee therefore, if thou will flie unto Christ, to enter into the Company of such as profess him, where he is, and with whom he dwelleth. Thereat what time thou repentest thee of thy Sins, and shalt confess them with sorrowfulness before him which is in Office at the Mystery there also by the Mystery which is Christ, shalt thou receive forgiveness of thy Sins. For if he that ministereth is Head in the Power of his administration, and Sacramental Vow; much more hath he Power to forgive Sins; for lo that he doth is not of himself, but his dignity is of that whereof he is called a Priest.

Whatsoever is here taught hath a Mystery, and must be received as mystical instructions, comprehending perfect Truth, and to be known of such as are true, for the Mysteries of God are infinite, and his Grace is not to be determined; Moses say God but his hinder Parts. The Prophets were acquainted with God but Mystically. The Apostles with the Son of God in shadows and their own impotency, for it is the manner of God's Wisdom, to keep back his Wisdom from Hell and Corruption. Therefore murmur not at that you receive; who is he

he that can, or hath to give but God Jesus Christ
 the Son of the living God, unto whom all things
 are given in Heaven and in Earth, if therefore all be John 6. 54,
 his, then he giveth, and if it be a Fire, reviving all 56.
 Worldly things, then cast it not to Swine, neither
 behold you are Men, but in having it you cease
 Worship it; to be Men, for by it you enter upon Jude 25.
 all Immortality and State of Innocency, therefore
 Honour and Thanks-giving, with loud Voices, be
 unto our Lord Jesus.

Heb. 9. 10,
 28.

Therefore I say, until thou make thy self
 clean by receiving and taking Part with Christ
 Jesus, every God and Man, the Son of the living
 God, whose Blood cryeth out continually before
 his Father for the sins of the People, thou shalt
 continue filthy.

Heb. 12. 25.
 28.

For you have starved your Guts, and shrunk
 up your Bones and Sinews are withered; what
 is the cause thereof, when received you the
 Bread of the Lord, when received you Nourish-
 ment. O you of little Faith, and less Under-
 standing, you erre and run astray, you are blind,
 you follow not the Will of your Father, return,
 return, and say within your selves.

O eternal God and loving Father, great is thy Heb. 13. 5, 6.
 Care and Mercy over us, which being led astray
 with Satan and the Spirit of Darkness, hast bro't
 us home; which being Blind, hast set open be-
 fore our Eyes (our Eyes also opened) the true
 Path and line of Understanding. Happy are we
 whom thou lovest so dearly, and unto whom
 the care of our Health is so dear: We will
 therefore praise thy Name, and return from our
 Errors, we will acknowledge our Sins, and fol-
 low thy Commandments, for thou O Lord art
 only just and true, and thy Mercy is everlast-
 ing. Thy Laws are sweet, and thy Lov- and
 Kindness mighty amongst us, *Holy, Holy, Holy.*
Lord God of Zebaoth, all Honour, Praise and
 Glory be unto thee for ever, *Amen.*

S E C T.

SECTION XV.

Of Free-Will.

Rom. 9. 15, **16, 23, 26.** **C**onsider therefore the Mercies of God thro' his loving Kindness towards the wickedness of Mankind, and acknowledge his Power which maketh those strong, which have no force of themselves; gather not up your own Inventions, but be faithful Servants performing the Will of him, which sanctifieth you with Obedience; for of Dust you are become Flesh, **2 Cor. 8. 3, 5,** and of Flesh the Servants of Sin, that at length **9, 12, 15.** you may be made free through your own Consents in the Mercies of him, which hath entered into your weakness, and weighed out his Blood for your Redemption. Even he which hath paid the uttermost Penny of your Ransome, and why not to the intent you should brag of yourselves: But hath charged in Condition, that you should maintain the Works of Righteousness.

SECTION XVI.

Of Justification.

Rom. 1. 16. **17.** **1 Cor. 15. 3.** **T**HE general Points of Mans Salvation are concluded already, but the special Gift belongeth unto God; your Justification is settled above the Works of Nature already, for behold you participate the Mercies of God, thro' his Son Christ Jesus.

Psal. 111. 10. **James 1. 25.** *The fear of God is the beginning of Wisdom,* the first step unto it, and he that continueth to the

the end receiveth his Reward: But he that lea. Heb. 10. 38. veth off, is a damned Soul; many Men begin, but few end; neither is your Justification by Mat. 20. 16. the beginning, but from the end; *Paul* was ju. 1 Cor. 9. 27. stified, because he died the Servant of God, and Mat. 10. 22. not for his Preaching sake. He that dwelleth to 1 Cor. 1. 9. the end, is the Child of God, Inheritor of ever-lasting Life; and equal with Joy, even that Joy which God hath made equal with the Joys of his Son Christ, in the Company of the faithful.

No Man cometh to the Lord, but he is justified, Acts 13. 37. purified, and accepted; therefore if you seek to come before the Lord to be blessed, shall your Justification or Purification arise of your own Nature, it cannot, for you were born Sinners. But in Christ you may, in whom you are justified, through Patience and resisting Temptations.

Therefore if you will be Eternal, and in perpetual Comfort with Joy, despise the World for the World's sake, and delight in God for his Mercies; which if you truly do, then can no Tempest prevail, no Affliction come amiss, nor no Burden be to heavy for you. O be contented and suffer the World, for as Christ in vanquishing her did prove himself the Son of God, so shall you in resisting her at last overcome, and be accounted the Sons of God in Christ, of whom you are a Follower.

It may be you will say, we have laboured, Luke 17. 7, 8, and we have watched, yea we have called on the Name of the Lord; what have you done, that you ought not to do; yea a thousand times more shall the Hireling say, I have laboured hard, or doth the good Servant think he meriteth his Wages. It is not so, if you do so you are neither worthy of your Reward, nor the Name of faithful Servants; you then do wickedly and unjustly, yea, you credit the Lord, as

G

you

you do your selves, your Faith is the faith of Men, and not of the faithful.

S E C T I O N XVII.

Of Good Works.

Eph. 2. 10.

Gal. 6. 4, 3,
7.

Rom. 6. 21,
23.

Gal. 6. 8.

Mat. 7. 14.

1 Cor. 15. 58.

2 Cor. 5. 10.

1 Pet. 4. 7,
12, 13.

NO Man inheriteth the Kingdom of Eternity, without he conquer in this World; no Man can challenge justly a Reward without he do the Works of Justice. The Reward of good Life is great, but the filthiness that Sin carrieth with it in this World, and leadeth with it into the World to come, is most horrible.

None are rewarded, but according to their Deserts, of which there are two Kinds: *First*, Those that are rewarded with Death for their Wickedness. *Secondly*, Those that are rewarded with Life for their constant Living. Oh how hard a thing is it, for Flesh to continue in the Works of Justice, wilt thou be well rewarded, why studiest thou not to do well, wouldest thou be one of the Chosen, stand stiff and be contented with all Temptations; doth the Devil perswade thee, arm thy self against him, is thy Flesh stiff-necked, fast and pray, it doth avoid Temptation; be sorry always, for in the World there is nothing to rejoice at, let thy Garland be Godliness, thy Breast-plate Humility, and upon thy back wear Patience; but as these things are placed in their Crosses, so do the Crosses always follow them that wear them. Blessed are those that are punished here, to the intent their Sins may be forgotten hereafter; be humble, seek true Wisdom, then are you truly fashioned, according to your Maker, and shall rest with Hallelujah in Heaven.

S E C T.

SECTION XVIII.

Of Predestination and Election.

NO Man is elected by proper Name, but ² Thess. 2.13. according to the measure of his Faith, John 5. 21, and this Faith is lively, and hath a quick- ^{24.} ning Spirit in it for ever.

The hindrance of Punishment, is the Mercy ² Cor. 5. 19. of God, which imputeth not Sin unto them he ^{20.} hath chosen; therefore be patient, and reconcile thy self to God.

The Power of God in his Election, is the Rom. 8. 30, Basis of Mans Purity and Acceptation. ^{31.}

But Man imagining his Predestination and Rom. 1. 21. perfect Election, justifieth not himself; true it is the Acts of Faith, but not the Roots of Faith. For wheresoever this is found, or this Doctrine ² Cor. 10. 4, preached either simply in Man or publickly in ^{18.} Congregations, it is the sure Sign and Token of their perpetual Ignorance and Confusion. For Luke 16. 15. the Will and Power of God belongeth not to our measure (for it was the cause of Rebellion amongst the Angels) much less among Men, which are fighting yet for the Glory of their Gal. 2. 17. Reward. Behold it is a Sin in him that judgeth of his Brothers Conscience, but it is a threefold Errour to form the Imaginations of Sin, by whose Imaginations they are: Be not proud therefore of the Gifts of God, but become humble, neither justifie your selves in respect that Gal 2. 18. God has done something for you; but the more James 4. 6, 7. you receive, be the more thankful, and the more you be in the strength of God, the more use you the pureness of Humility.

Election is of two Parts, the *First*, In respect ² Cor. 1. 21. of the Spirit and Presence of him, that is Holy ^{22.}

present and teaching. *Secondly*, In respect of
 1 Pet. 1. 2, 13 your Consent, which is Obedience, for Obedience
 14, 16. confirmeth the Will of God in Man, and the Will of God confirmeth Man's Salvation.

Heb. 9. 6. Against Divine Necessity, is no Resistance.

Job 37. 1, 2, 3, Come O you Prophets and render your Accounts, come O you that have sucked of the Breasts, wherein the Judgments and secret Will of the Lord is hid; and of Necessity to come gather your selves together, render some Account,

Job 38. 3, 5, 10, 11, why the King of Eternity descending from Heaven, hath so often visited you, and why he hath rather visited you in the Deserts, upon mighty and high Mountains, unranged of Men. Tell I say,

what the cause is that he hath come down into the Fens, and amongst your Flock, could not this God have lifted you up, and have bro't you into his secret Chambers: Could he not have ravished you unto himself, and so have carried you about with him, that you might see his great Wisdom unknown to Men, and the abundance of his Glory, wherein he hath his Habitation: There is none of you that dare presume to say, that you deserved the Lords Presence, there is none of you that dare open his Mouth saying, God hath need of us.

Tell therefore the cause that God hath visited you.

What is there none of you that answereth, Job 39. 8, 11. Noah where art thou, Job, Moses, Zyrion, Daniel, Jonas, Holy, Holy Esdras, where art thou? Chap. 40. 2, 3, 4. You lesser Prophets, where are you? You Number without Number shew you not your selves.

Job 38. 36. All these were full of the Holy Ghost, all these mortified there Flesh for the love of God, yet

Chap. 42, 1, 2, 3. what are you not able to render Account, or to shew the true cause why God visited you, God visited you so long, and so oft so mercifully, and

Deut. 18. 18, 20, 22. so abundantly, and you silent and ignorant; why, what was the cause that God visited you, for

for that you should fulfil his Commandments, and teach his People the Way to Salvation.

True it is, it was the Cause that moved you to Obedience; but the very Cause why God appeared unto you, you know not.

Behold the Commandments of God are just and true, whose Son's you are, if therefore you follow not the Commandments of your Father you are disobedient.

When God of very God, the true Light, Beauty ^{Dan. 7. 22.} and Honour of his Father; contained or was full of the Image of an Heaven and Earth, and by ^{Col. 1. 15, 16,} the Omnipotent Conjoyned and equal Power ^{17, 18, 19.} and Strength of them both joyned in one was brought forth, and had real beginning; he determined also on the selfe-same Image and Idea, the due and proper Order, just Cause and determination of all Things that were comprehended; which Law and things together have their Course, Co-essential, both in Heaven and Earth, distinguishing all things unto their real beginning, limitation of Time, and determination between their extremes. This Order, or ^{Cor. 1. 24.} ^{Acts 17. 26.} Law begun in the Bosom of the Word of God, keepeth so his Power, Course and Order and Law of his own establishment. That those things that before were wrought in God might also receive Working, and being substantial to the End of God's progression.

This is the self-same that we spoke of before ^{Acts 10. 41.} in the Name of Divine Necessity, against the ^{42, 43, 44.} which no Prayer prevaleth, nor resistance can be made, This Necessity was the Cause O you Prophets and Children of God, that God dwells amongst you; This Necessity was the Cause that God Chose you. This Necessity maketh of Wax Honey, of Tar Milk, of long ranging return; of Infidels, Christians, of disobedient, holy ones. Finally, of the unperfect and evil rage and running astray of mankind, the true ^{Num.}

Number of such as return from wickedness, and are chosen to eternal Joy from the beginning. But this may seem unto you a strange and stumbling Doctrine, but it is the Basis.

Isa. 49. 6. This Necessity is twofold, one, that is to say 4. 5, 7, 8, the first, Contemplative, the other Working and 20, 21, 22. Leading to an End.

In the First do dwell two great and mighty Judges, Justice and Mercy.

In the Second dwelleth the Son and Image of Justice, leading on by Order; for the Course of things that are lead on by the latter have not true Justice, but the Image.

This is the Cause that the Elect and Chosen may err and go astray and lose the benefit both of the End of his Election and first Determination.

For why, all things come on, and keep their Course, even as they are led by the Image of Justice; Man only excepted, which by reason of his Free-Will, draweth out of Order, runneth from the Mark, refuseth that which is good, and through the burden of his Flesh, inclineth unto Evil, in the which Evil, whilst he dwelleth and continueth, lo the Course of Necessity taketh hold upon him and draweth him into the Scope and End, whereunto he inclineth himself.

For behold, although he be before sanctified unto the Lord, and made a chosen Vessel wherein, if he continue necessarily, he shall enjoy the reward and glory of the sanctified; yet if he loose that Necessity, and fly from his own Law and Condition, taking Part with the filthiness and iniquity of his Enemy through Satan or his Flesh, of Necessity he must perish; for as those that are good, tied unto the Law of goodness are glorified if they continue, so likewise are the Evil tyed unto the Law of wickedness, the Necessity whereof is Damnation.

Isa. 50. 1.

This

This is the Cause that the Prophets are visit- Dan. 10.2,3,
ed, because God found them punishing their 5, 7.
Flesh, despising the Vanities of the World, and
refusing Satan; fearing the Lord and grounded
in the Faith of Redemption. Therefore he
thrust himself in amongst them, and through
the first Part of Necessity, in Mercy he Visited
them.

But take heed O you, that the Lord of Neces- Ezek. 20. 26.
sity visiteth in justice, for your Burden shall be
great and intolerable.

What is therefore that Necessity Divine against Eph.6.13,18.
the which there is no Prayer nor Resistance;
for why, it is evident that sinners may return, 2 Chron. 7.
and those that err may be brought into the right 14, 16.
way, and that by Prayer. Behold no Man is
penitent but he useth Prayer; no Man satisfieth, but
he useth Prayre; no Man taketh Part with the
Church but in Prayer; for Prayer is the Key
sanctified by the Holy Ghost, which openeth the
Way to God. Necessity had determined the
destruction of *Nineveh*, Necessity also saved it.
For lo, when they should necessarily have re- Isa. 1. 15.
ceived reward for their wickednes, they prayed
and resisted Necessity. It appeareth therefore
not yet what Necessity, that is that Prayer pre-
vaileth not against.

Which Necessity it that which is tyed to every Rom. 1. 28.
Thing leading it to the End it desireth, *Malum*
ad Malum, and *bonum ad bonum*. That is from
Sin and Evil, to Sin and Wickednes, and so on
to Damnation. Or from Good-works, to good- Heb. 3. 14.
works, and from one degree of Grace to another,
and so on to eternal Salvation and Happiness:
Even as God seeing the Prophets forsake the Prov. 10. 28,
loathesomenes of their Flesh, and framing them- 29, 31, 32.
selves to the Necessity, which leadeth them
unto good; of his meer Mercy in the first,
thrust himself amongst them, fixing their latter
and desired Necessity, with a Necessity of his Nom. 12. 6.
Omai-

2 Cor. 7. 16. Omnipotent and unspeakable Mercy wherein there dwelleth two Things, Joy and Perseverance.

2 Cor. 1. 21, 22. Those therefore that are visited of God in Mercy, are fed, nourished and fostered as the Prophets were, with these two Dishes, whereof the greatest is Perseverence. Herein he that is

Eph. 4. 30. first Elected and applyeth himself to the Necessity of his Election; doing the Works that

Chap. 6. 13, 16. are Righteous before the Lord, and receiveth Comfort by the Visitation of God's Mercy, is sealed to the End of his Election in gladness, and through the Value and Strength of Perseverance he cannot fall so far that he shall be bruised, or run so far astray, that he shall not be able to remember himself.

Eph 6. 18. Happy are those that are Elected, But Happy, Happy are those that Persevere in their Election. These are those unto whom God imputeth not their Sins; these are those that Sin and Satan are a weary of, for they are not able to prevail; these are those which are Numbred in the Book of God, and whose Brethren tarry as yet for their coming; but the Alter shall be opened and they shall Rise.

Rom. 9. 14, 15, 18. So as there is a Mercy fixed, and this Mercy doth also fix Justice, or the Image of Justice, so also is there a Justice that is fixed, a Justice

Heb. 12. 28, 29. Triumphing, a Justice Mighty, a Justice unable to be resisted, a Justice that Prayer prevaleth not against; yea a Justice that Hell and the Devil are condemned in.

Gal. 6. 3, 8, 9. This is that Justice, this is that two edged Sword, this is that Iron Mail wherewith those that refuse their Election, or are not Elected, following the Necessity of Wickedness, are, and shall be cut in pieces with beaten into small Powder and cast into the Lake of Fire and Brimstone; this is he that sealeth up the second Hell with the second Death: This is that One

you Starvlings, you Vagabonds, you Stiff-necked Heb. 10. 24,
 stinking Sinners ought to dread and fear: Hath 25, 26, 27,
 God elected you, and do you disdain it; hath 28, 29.
 he provided a Seat for you, an Honour for you,
 a Crown for you, a wedding Garment for you,
 his eternal Glory for you, and will you force
 him to cast it into the Fire, shall the Finger of
 God write you, and shall the Vengeance of God
 root you out. Repent I say, and fly from your
 Iniquity, return unto the Lord, least God see-
 ing your Wickedness, your unnatural and inhu-
 mane Rebellion, your Disobedience against your
 Father thrust himself upon your Necessity with
 his Justice and Vengeance; which thing if you
 do, Prayer prevaleth not, much less is there
 Resistance.

Are you not afraid to lose the sight of God, Heb. 10. 30,
 and to be deprived of his Glory of his Majesty; 31.
 are you not afraid of the unspeakable Flames and
 Firebrands of Hell, which are prepared for the
 Wicked.

O you mortal Men be merciful unto your 1 John 5. 16.
 selves: Take Pity on your selves, fall into the
 true Judgment of Light and Darkness, of Good
 and Evil, of eternal Glory and Damnation.

For behold, God is ready to thrust himself, Mat. 12. 31,
 yea, to throw himself as a mighty Stone upon
 you, against the which there is no time of Pray-
 er, nor nothing that can prevail.

Therefore forsake your Wickedness, and
 cleave unto the Lord; for those that are Elected 2 John 8. 9.
 may lose their Election, and may be established
 in their Election; also those that are not elect-
 ed run by the rule of Necessity unto the end of
 their Wickedness, which is rewarded with eter-
 nal Fire.

From which God in his Mercy, and in his Titus 1. 1, 2.
 Son Jesus Christ, who hath redeemed you, is
 yet ready, if you will to deliver you.

3 John 1. The Blessing of God the Father, the Son, and
 Jude 20, 21. (in the Father, and the Son) of the Holy Ghost
 in Power and Comfort, rest upon you, take
 hold of you, and dwell with you, which always
 comforteth the Just, and is the strength and stay
 of such as are Elected.

S E C T I O N . X I X.

Of the Sin against the Holy Ghost.

Rom. 2. 5, 6. **T**WO Things there are, which are the
 Seals and Marks of Satan, which bring
 eternal Death and Damnation to all such
 as are noted or burned with them; that is to
 say, Lying and froward Silence. Behold the
 John 8. 44. Words of Christ unto the Subtle, *Your Father is*
a Lyar from the beginning, and the Devil.

2 Cor. 11. 13, *First*, He that teacheth false Doctrine. *Secondly*,
 14. Openeth his Mouth against the Truth. *Thirdly*, Or defraudeth his Brother is a Lyar,

Rom. 1. 25. and shall not be forgiven.

1 Cor. 6. 8, 9. For *First*, He sinneth against his Creator which
 created all things in Truth. *Secondly*, He of-
 fendeth against the Truth and his Redeemer,
 which is the Son of God very Christ. *Thirdly*,

Mat. 12. 32. He offendeth against the Spirit of God of the
 Father, and the Son, the Holy Ghost, which shall
 not be forgiven; and therefore doth he incur the
 Rigour of God's Justice, his eternal Damnation.

Now let us joyn these Things together.

1 John 1. 6, All Fleshi offendeth and is a Lyar, who there-
 8, 9, 10. fore shall be saved, or escape eternal Damnation;
 he it is I say, that when he hath lied and
 spoken against the Truth, doth not frowardly
 drown'd and keep down his Sin in silence; for
 lying meriteth the Vengeance of the Trinity.

But

But he that is wilfully froward, sealeth up his own Damnation: For this Cause therefore and to the intent, that the Mercies of God might always be ready for Sinners, hath he provided Rev. 2. 2. the Light and Comfort of his Spirit, left as a Luke 13. 3. continual Workman in the Church and Spouse. of Christ.

Therefore he whosoever openeth his Mouth Jude 10, 13. against the Spirit of Truth, and with wilful frowardnes continueth in his lying without Reconciliation to the Church, sinneth against the Holy Ghost, and shall be damned eternally. Be now therefore admonished and warned, considering you be Sinners, acknowledge your Offences, least in the end your Sin be against the Holy Ghost, and so not to be forgiven.

But herein they erre with you that expound Rev. 2.21,22. the Scriptures, saying, that Man sinneth and cannot be forgiven, because he sinneth against the Holy Ghost. For there is no Sin against God, but it is against the Holy Ghost, if so be in the end, it be shut up with wilful Silence.

Whosoever therefore you have offended, ac- 1 John 1.9. knowledge your Sins before God and his Angels; that God may forgive you, and the Angels bear witness of your forgiveness, and shut not up your Sins in froward Silence.

If thou commit Adultery, if thou blasphemie 2 Pet. 3. 3, 4, the Name of God, if thou be a Lyar, yea, if 5, 7, 9. thou speak against the Truth, yea, if thou say there is no God as the Foolish do despair not saying, I have sinned against the Holy Ghost, because I am a Sinner, and a Blasphemer of the Name of God; because I have spoken and opened my Mouth against the Spirit of Truth: But go unto the Church, which is governed by the Spirit of God, and there with hearty and open Confession disclose, and make plain the offence, that the Holy Ghost may bear witness in the Rom. 10. 9. Spouse and Church of Christ, that thou hast not 10.

sinned against him to eternal Death, because thou art not drowned in froward silence. For although God bear witness of Repentance, although he hear and open his Ears, yet consider also he hath Hands and must untie those Bonds wherewith you are bound, what are the Hands of God, but his Spirit wherewith he maketh and created all Things.

James 5. 16.

Therefore when thou hast cried out, and art sorry ; endeavour thy self to be lifted up by the Hands of God : Learn a Similitude of Christ, which signifying the Power of his Church, commandeth the Offender to go and wash himself, and so he was whole. *Ananias* fell down at the Feet of *Peter*, not only for that he lied, but because after his Offence, he was wilfully silent.

John 20. 22,

23

Acts 5. 3,4,5.

S E C T I O N XX.

Of the Fear of God.

Heb. 3. 6.

Unto the Just, all fear is Joy ; and therefore the beginning and entrance into Quietness, true Quietness and Rest is Wisdom, for the Mind that knoweth, hath the greatest Rest and Quietness. The Daughter of Despair unto the Wicked is fear, this fear is the first that accuseth unto Damnation : But he that is perfectly wise or hath tasted of Wisdom knoweth the end, and this fear is of the Thing that is done, this is true fear of God ; and when we fear Sin, we do it because we hate it, when we study to do Good, it is a token of our fear, in that it is a token we fear him whom we love, and for whose Honour we study to do well.

Prov. 1. 7.

Eph. 1. 8.

Eph. 5. 11.

Job 14. 17.

Phil. 2. 12.

Rom. 7. 14,

15, 17, 22,

24, 25.

The fear of the Lord is a burning Fire consumeth not, but rectifieth the Body, the old dross it wipeth away, and the daily Influxion of the

the Flesh and Sin, it separateth from the Soul.

Behold he liveth not but unto whom Life is Rom. 8. 1, 2. given, neither is there any Joy, but it is ascending, for the end of Joy is Glory, but Glory is the Consummation of Desire, and the beginning of Felicity: No Man entereth into Joy but by Life, neither is there any Life, but in the fear of God.

S E C T I O N XXI.

Of Sanctification.

Happy are those whom God sanctifieth Jude 1, 2, 3, being unholy, and ten times blessed are 4, 5, 6, 18, the Temples wherein his Holiness dwelleth: 19, 21. But where the Sanctification agreeth not with the Thing sanctified, there entereth Wickedness; the Spirit of God is not sanctified in Hell, neither is his holy Temple beautified with the Feet of the Unrighteous.

Be not stiff-necked, neither suffer sensual Imaginations to obscure or defile the inward Understanding: The first nourisheth thee to the Nourishment of thy Flesh, that thy Flesh perishing, may also carry thy Soul with it. The second teacheth thee to understand thy self, and thereby to acknowledge the Creator, that thereby thy Soul purified, may also purifie the Body, that thereby in the end, thou mayst rise a purified and perfect Creature.

Behold there are which rise, and have lost their Mat. 5. 30. Bodies; and there are also, which rise and they rise in Body.

Since therefore to seek God not for your own Jude 20, 21, selves, is to glorifie God; lift up your selves and 22, 23. behold the Heavens, and look into the Earth and muse at her Wonders, and let not the lesser Part carry away the Greater. Those

Heb. 10. 14. Those that have their Sanctification through Promise and fulfilling of the Will of God, have always forsaken themselves following his Commandments; therefore I say, forsake your selves and do the Will of God, that for the Comfort of your selves, and your eternal Salvation you may seek God. But he that seeketh God, seeketh him through Patience, through Afflictions, through Temptations, &c.

S E C T I O N XXII.

Of Repentance, and the Last Judgment.

2 Cor. 5. 11. **T** rue it is, that in Respect of the Terreour and Force of God's Wrath and Indignation, Reconciliation is made.

2 Cor. 5. 20, 21. **F**irst, In Judgment, through that Power which is given unto the Lamb, to whom all Power is given in Heaven and Earth; and this is between the Conscience and the Judge, through the force of Faith and Repentance, that is Reconciliation against Judgment.

1 Tim. 6. 11, 12. **S**econdly, Reconciliation is to be made between the Spirit of Truth (the Church of God) with the Congregation and Members of Christ's Body, the Number of the Faithful.

Mat. 25. 32, 33. Those that are at one with God, shall not be judged with the Wicked in the last Judgment: Notwithstanding the Justice of God is pure and undefiled, and suffereth not Man's fault unpunished.

1 Thess. 4. 16. But he that is at one with the Spirit of God, is made one with him, and without Punishment;

John 5. 24. for there are many Things that God beareth witness of in the Soul and secret Chambers of

Rom. 8. 1, 2, 16. Man, that neither the blessed already dignified, nor to be dignified, do or can know, which is the

the Cause that the Soul of Man after his Body sleepeth, being found polluted, is received and snatched up of such as are the Messengers of punishment, and so according to the multitude of their Sins are in horrour and punishment. Therefore not all that are punished shall be damned, neither is it evident unto the Angels, who shall be saved, generally speaking. Therefore, Heb. 5. 1, 2, when you offend, be also reconciled unto the Mother of the House, that you may have place before such are reproved.

Herein you may understand the retaining of Sin, for the retaining of Sin is a Judgment, and therefore it is necessary that God should hold a general Day, that those that have trusted in him, and inwardly have been sorry for their Offences, may also taste his Mercy, else how could it be verified, that the Prophet saith in Hell thou art also there.

But here there is a Caution, all Sins that are forgiven by the Church pass not the Fire, but he that is forgiven in his Heart by God, in his Son Christ, and reconciled through the Holy Spirit to the Body from whence he is fallen, is safe, as well from the Wrath of God to come, as the punishment due unto his Offences; and therefore is the reconciling of Brethren of great Force; wherefore hath Christ left his Body with the Church; therefore is he called the Bread of Life.

THe Angels that from God delivered these Doctrines were Chiefly, 1. *Michael* 2. *Gabriel*. 3. *Raphael*. 4. *Uriel*. The others seem to be ministering Spirits from and of their Orders of Angels.

S E C T I O N XXIII.

The Conclusion.

Neh. 8. 8.

Prov. 29. 18.

Heb. 1. 14.

2 Pet. 1. 20,
21.2 Pet. 2. 1, 2,
3, 9.

Isa. 52. 5, 6.

Psal. 73. 9, E
11.

James 2. 7.

James 4. 2.

Qut of these Books shall the true Doctrines of the Prophets and Apostles be gathered, which are not to be understood but with the Spirit of Understanding, the Spirit of Wisdom and Truth; for the Voice of the Lord is with Power, therefore be mild and of humble Spirits; for lo the time shall come, and I will stretch forth my Hand saying, come then shall thine Eyes see those Things, and thou shalt become a Man of Understanding, and I will give thee Bread, and thou shalt eat it, such as shall be the Bread of sufficient Comfort.

What is he that brideth the Winds at your Prayers; or who is he that preserveth you from the bloody imaginations of Men, and hatreds of the World invincible, is it not he that is God of Heaven and Earth, is it not he that made both Flesh and Soul.

The unpatient and troublesome Spirits of Indignation, Wrath, Blasphemy and Disobedience continually contend, bear Arms and ravenously run wilfully against those that are the Messengers and Angels of the dignified and Triumphant Glory, which now is the Ministry of him that is dignified in his Father, to the Honour and Glory of those that are humble and faithful in Obedience.

Not in that they know they shall overcome, but in that they are envious and proud from the beginning; there Contentions is evidently amongst those that are joyned in the service of God, not as deservers, but as chosen, whose Vessels and Powers are best known unto God, even thus do they

they seek continually to enter into the weakest ^{James 4. 5, 6.} Vessels of envy, not to Triumph, for they ^{10.} know they shall not, but that they hinder the time with Man, wherein they may offend his Conscience.

In our Doctrine there is nothing taught, but ^{Amos 3. 7, 8.} the State of the World here and to come. The ^{1 Cor. 2. 13.} prophesies of Time and the knitting up of God's **Mysteries** opened from time to time to those that are his sanctified as testimonies in the Creation, and Operation of his Creatures, whereof this Doctrine is a Part.

The Prophets in their Times were not ignorant by Revelation, of the good-will of their Creation. The Apostles in Christ's Kingdom, ^{Eph. 1. 8, 9;} were made partakers of the **Mysteries** to come, ^{10.} of the State of Man's Salvation and ending of ^{11.} this Combat, which is in that when all Creatures shall receive their Reward. The Church of God ^{Eph. 2. 9, 10;} is all ways garnished and furnished with Spiritual ^{12.} Revelations; as a Mansion or Dwelling-place of the Holy Ghost. These Latter-days must have also Labourers, for no Age passeth away but through the hands of God, who maketh the End of his doings known to the World, to the End the World may consent unto him in Glory.

So that this Doctrine is the **Mysteries** of the ^{Eph. 2. 16,} Word of God sealed from the beginning, now ^{17, 18, 19,} delivered unto Man for that Reformation which must be in one Unity established unto the End, the very Part of that Circle which comprehendeth the **Mysteries** of the Highest in his Prophets, Apostles and Ministers yet to come, which are alive and shall bear Witness of Eternal Comfort.

The fruit of our Doctrine is, that God should ^{2 Cor. 4. 53} be praised, for of our selves we seek no Glory, ^{6, 7.} but we serve you to our Comfort, teaching you the Will of God in the self-same Christ that was Crucified and published to the World by his

Disciples, and is now taught unto you in the remission of Sins; the very Key and enterance into the secret Mysteries of God in respect of 2 Cor. 4 3, 4. his determination on Earth; bringing with it reward in the End of eternal Glory, which is the greatest Treasure; let this suffice. The World is vain in respect of eternal Joys, Heaven and Earth passeth away, the reward of the Righteous endureth. What do you see imperfect in all that hath been delivered.

Prov. 4. 7, 8. Small are the Treasures of this World in respect of the Wisdom that judgeth Nature, for Psal. 104. 24. unto him that judgeth truly, what secret is Ec. 8. 1, 5. hidden.

This is the Voice of the Highest, be holy and righteous in the works of your Hands, and keep always the Sabbath of your Redeemer.

Prov. 8. 1, 2, 3. Wisdom sitteth upon an Hill, and holdeth the four Winds, and girdeth her self together as the brightness of the Morning, which is visited with few, and dwelleth alone, as though she were a Widow.

Prov. 1. 12, 22, 24. Darkness yieldeth unto light, the greater excludeth the lesser; the more a Man knoweth wickedness the more shall he hate it, being called back, the more they know the shadow, so much the more they delight in the Body. Holy is the Money that is gotten righteously, but accursed are the evils that are reaped with wrong.

Acts 8. 20. Are you not afraid of the Power of God when it becometh a scourge; wherefore hath the Lord made Earth, but to be glorified in the Creatures thereof, and what is he that glorifieth God on Earth but Man; think you not therefore Prov. 16. 4. that the Lord hath not care of his People, think you that there is a Seat upon Earth whereon he hath not hidden the might of his free Power, doth Satan get a Soul that he is not privy of.

Acts 15. 14, 15, 16, 17. Many shall cleave unto the Lord, even at the first Call, and many shall doubt of the Lord, and not believe him for a season; but if you look

look forward and step right, you shall dwell in John 10. 16. one Center, and so shall the face of the whole Earth be for its time; for the Fruits of Paradise shall appear, that nothing may be on Earth without Comfort, for the First shall be Last, and it shall be a Kingdom without Corruption.

Now, Now hath the Serpent swallowed his ² Thes. 2. 8. fill; now, now are all things in the pride of their wickedness, now, now is the Heir ready most like his Father. But Wo unto the Earth through his Government, for his Kingdom shall have an End with Misery; and these are the latter Days, and this is the last Prophesie of the World, now, now shall one King rise up against another; and there shall be Blood shed through Rev. 20, &c. out all the World; fighting between the Devil's Kingdom and his Kingdom of Light, contentions and quarrels on the Earth between Man and Man; Father and Son, Wife and Husband, Kingdom and Kingdom; yea, even in the very Beasts of the Field shall there be hatred, and into them shall the spirit of contention enter, for now cometh the Necessity of Things.

Many are the Woes of the World, and great Rev. 12. &c. are the Sorrows that are to come; for the Lord prepareth his Rain-bow, and the Witness of his account, and will appear in the Heavens to finish all things, and the Time is not long. Blessed are those that believe, for Faith shall flee from the Earth, and her dwelling place shall be in Caves and unknown Mountains, and in Parts of the Earth which the Lord hath kept secret, for such as shall Triumph and Rejoyce in the Judgment to Come,

1. Wo be unto Women great with Child, for Eze. 13. 12. they shall bring forth Monsters.

2. Wo be unto the Kings of the Earth, for Rev. 19. 17. they shall be beaten in a Mortar. 18.

3. Wo unto such as paint themselves, and are Jer. 4. 30,31. like unto the Prince of Pride, for they shall

drink the Blood of their Neighbours, and their own Children.

Rev. 19. 20. 4. Wo be unto the false Preachers, yea, 7 Woes be unto them, for they are the Teeth of the Beast.

2 Tim. 3. 6. 5. Wo be unto the Virgins of the Earth, for Rev. 17. 5. they shall disdain their Virginity, and they shall become Concubines for Satan, and despise the God of Righteousness.

2 Pet. 2. 3. 6. Wo be unto the Merchants of the Earth, for they are become abominable; behold, they are become the Spies of the Earth, and the dainty Meat of Kings; but they are foolish, yea they shall fall into the Pit that they have digged for others.

2 Pet. 2. 1, 2. 7. Wo be unto the Books of the Earth, for they are corrupted and become a Wrafting Stock and Firebrand to the Conscience.

1 Cor. 1. 27, 28, 29, 30. Arise and believe the Time is come, that of the Foolish I will make the Wise, and of such as are sinful Men, my Anointed, if they incline their Ear unto my Voice; for this is the marvelous beginning of the last Times: The Sons of wickedness are proud because of their promotions, are Stout because of their Kingdoms; and Dominions but they must fall, because their building doth

1 Tim. 4. 1, stand on Sand.

2, 3. Wo be unto the World, for her Light is taken away, Wo, Wo be unto Man, for the Eye of Heb. 3. 14, Light hath forsaken him. Wo, Wo be to the 10, 11, 19. Understanding of Man, for it is led out with a threefold Spirit, the Spirit of Errour, and Ignorance, and Pride; and Wo be unto such as believe not the glorious and supreeminent Light of this Testimony, for they are not written with the Life, neither shall their Portion be with the Living.

2 Cor. 6. 1. Thus saith he which sitteth between the Seat Psal. 18. 10. of Light and Darkness, whose Wings are great, Psal. 22. 28, and more than mighty, wherewith he gathereth Psal. 68. 17. the Stars, and the Powers that hang upon the Fir-

Firmament of the first and Lesser Light; placing Psal. 82. 1; them, and powering them in the Spirit of Truth, and through his own Power, the Power of the Word, whereby all things were and are comprehended; in that he, as well in the Heavens of Glory, Chastity and Message, as also in Places unknown to the Angels.

Behold those that dig into Nature with dull Mattocks and dull Spades, are such as of every congealed Substance, can imagine, but not judge, are foolish, and of the World, whose Imaginations are become the instruments of Vanity.

Wo, Wo be unto them, for they are such as please themselves, and are become Fathers to many leu'd Children, of whom it is written, they are become stiff necked and proud, and the followers of their Father, the Father of Ignorance. Therefore have I gathered my self together and am hidden from them, because they are proud and haters of Innocency; these teach not unto you a Doctrine for their Disputations, and Doctrines are Dogma's and dull; but the Spirit of God is Plain, Pure and most Perfect.

For now cometh the Desolation of the World, and the fall of her Pride; and this is the last Rod that measureth, and shall be broken, for it is said, Now will I hear you from under the Altar, Now will I Revenge the Blood of your Brethren.

Behold, Now cometh that Day that is known unto the Lord himself, wherein the Kingdoms of the Earth shall begin to fall, that they may perceive how they have run astray, and how weak they are in the triumph of their Pomp.

O you Fools and Starvelings of the Earth, O you of little Understanding, think you that you are able to find Light amongst the Affairs of the World, true Judgment in the Imaginations of Men, or Verity amongst the hoards and corruption of Covetousness and Falshood.

This

This Visitation is for two Causes:

First, To open true and perfect Light, such as Darkness comprehendeth not; Infallible and true Meat, the Power and Spirit of the everlasting God.

Secondly, To Counsel you against the World, and teach you to Triumph against her Frowardness, for who hath trusted in the Lord and hath been cast down, or what is he that hath cried aloud and is not heard.

Even as the accursed and cast down, most wilfully abhorreth, hateth and dishonoureth the God of Justice, because of his Mightines and Power over him. So do all those that suck and hang upon his Dugs, that are covetous and desirous of Worldly Promotion, that gape and thirst after the Glory of this World; abhor,hate and continually vex and dishonour such as love Justice, or dwell under the Wings of the God of Power and Triumph.

Herein you may Rejoyce, that you are partakers, and innocents railed at and despised with the World in the fellowship of God, and his Son Christ; it is better to be poor with those that are poor in Spirit, than to be rich with those that are Gluttons, and with the Princes of the Earth.

Wo be unto the World, for she hath appeared before the Lord impure: Wo be unto the Sons of Men, for they are the dwelling Places of the Beast: Wo be unto the Seed of the Earth, and to the Seed within her, for she is touched with Fire from on high, and is trod under the Feet of the Highest; who is he that girdeth his Sword

Sword unto him, or what is he that is ready for the Battel, such as have forsaken the Lord, and are run astray, and hath placed himself with the Scornful; great Sorrow is at Hand unto all Flesh, the Just shall be trodden down, and the Streets shall bear witness of them, for there is a Battle proclaimed in Heaven, and the God of Hosts hath put on his Armour, and is become a Fire of Wrath. Now cometh the Time, that such as fear not God shall fall down Head-long, and such as have been lifted up, run astray and fall down wilfully: Happy is he that endureth, and appeareth a Labourer before the Lord, for he shall enter into the holy Hill, and shall be crowned with Victory. Such as God coveteth they flee from him, yea such as serve at his Table become his Enemies.

Therefore thus saith the Lord, I make Seed, but I reap it not; I Build, but I enjoy it not; the Sinner knocketh, and is heard. But he that is Just entereth, for into the Sanctuary of the Lord no unclean Thing cometh, for being cleansed they enter. He that is a Prophet, or an Apostle, or a Servant of the Lord, and so separated from the rest, let him do his Duty first, that he make himself clean before the Lord; and then may he hear and sit in Judgment against the impure and unjust, and may see the Works and Wonders of the Lord in his holy Place.

Wonderful and great are the Secrets and Judgments of God's Determinations to come, which are ready leased and gathered, they are great and true, and are like unto the Rain-bow, which the Sun maketh by the aptnes of the Matter and Place, that sheweth it self suddenly, and many behold it; so shall the Harvest of this Doctrine, when the Vial is run, and the World receiveth Disposition, shew himself wonderful and terrible

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to all Nations. But if the Matter agree not with the weakness of your Understanding, and palpable blindnes repine not, neither murmur: But pray, that you may have the Spirit of God to understand, and that your Eyes may be opened, cast Pride away and be humble, for he that hath an humble Spirit knoweth much.

The Counsels from above are perfect because they descend, but the wrappings of Man's Wits are unperfect Knots, hard to be put together, and harder to unloose; therefore they are not, but these are of God, and they are true.

But lo the Temple was built, and the City stood, although the Work was left off for a while, that the Name of God might be magnified; so shall it be of this City, which the Lord hath sent down with his Finger, his unsearchable and wonderful Truth, the Revelation and Law of Time to come, it shall be built, it shall flourish, it shall stand, it shall endure, it shall be magnified, it shall be spoken of through all the World, and it shall not cease. Behold the King of Kings hath allowed it, and the Love of Truth is great with him, what hath he to do with Kings, or wherein needeth he the Beauty of the Earth; whosoever therefore seeketh unto Truth shall be exalted with God, which is King of Kings, and shall be magnified before his Counsellors, partaking of holy Will in that they are made Privy of the Counsel of God. Honourable is the Earth, that you draw the Plow upon for the Lord followeth, and his Angels drive, and the Seed that is sown shall be the beginning of Glory.

O ye stiff-necked People, why forsake you your Visitation, or run astray from the Faith you are driven in; do you make much of Lords
of

of the Earth, do you delight in her dross, that harlot Money; do you give Reverence to the King, and stand you in fear to break his Laws; have you a greater Lord, then the Lord of Heaven and Earth, have you any Money or Jewels to be compared to his Grace; have you any Honour on Earth, that can stand up against the Crown of Heaven, wherewith God crowneth those that are Victors; have you any Love sweeter then the pure sweet dew-like Comforts, the Voices of the Holy Angels; be mindful therefore, and be not Blind, consider your Visitation and Call is from God.

The end of all Flesh is at Hand, and the Sickle of the Highest shall reap down the Mountains; the Valley shall be without Fruit, and the Seed of Man shall be accursed; who is he that the Lord rejoiceth in, or on whom the Heavens look with merry Countenance, whose Feet are not a Burden to the Earth, and in whom is the Force of the Soul comforted; who is he that shall rejoice in the Lord: Even he it is that goeth out of himself, and beholdeth himself saying; O thou Carkass thou art not a Sepulchre for me, neither am I placed in thee for thine own Beauty. But that the Lord may be magnified, and his Creatures dignified; he it is that shaketh off himself, and putteth on the Armour of Affliction, praising and extolling the Garland of the God of Hosts, before the great Whore in despite of her Congregation; he it is that forfaketh his own Will, to do the Will of him that created him; whosoever therefore doth his own Will, is the Servant of Perdition: But he that expecteth the Will of God is anointed.

The outward face of Things shall be changed, and the whole World shall say; lo here is the

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Finger of the Highest, read the Scriptures and judge.

But here it may be said of me, even from these Works; how dare you presume to teach, and open the secret Mysteries of the Highest, being not called; for he that teacheth, teacheth by Authority, being lawfully called to that Vocation: By what Spirit do you understand them, what Angel hath appeared unto you, or of which of the Heavens have you been instructed; to which I Answer, that my Dignity is such, as will appear hereafter.

POSTSCRIPT.

BY the Assistance of Things revealed with these Doctrines, and the Assistance of the Almighty; I have disclosed the Mysteries of the *Apocalypse*, or the *Revelation* of St. John, and the Keys of them, from which those Mysteries will most plainly appear. I have gone thro' every Chapter, and almost every Verse successively as they are delivered; many Authors have I read on that Subject, but none that truly understood them, some have hit nearly on some Things, but in others are confounded, and my self obliged to make no use of their Writings; for whereever I endeavoured to be informed by them, they interrupted my intellectual Understanding, they are all out of the Path that leads to their Determinations and general Doctrines; what I have wrote on them, is sufficient to reform the whole World, if they could believe the Truth, which always speaks for it self.

PART

PART the SECOND.

Of true Wisdom and Knowledge.

What it is, and by what Mediums obtained, with many occult and curious Things, both Divine and Moral.

C H A P. I.

Of Wisdom and Knowledge.

THAT the Precepts delivered in our first Part, are a Collection which I have gathered and fitted into proper Sections of Doctrines, is evident. I come now to deliver the Mediums, by which I have by the Permission of the Almighty obtained Knowledge in some Things, and in course Circumstances attending.

Then first, let us consider the Mediums by which *Daniel* and the three Children came to Knowledge, Wisdom, and the peculiar Mercies of God, which we find specified, *Dan. 1. 3, 4. And the King spake unto Ashpenaz, the Master of the Eunuchs, that he should bring certain of the Children of Israel, and of the King's Seed, in whom was no blemish, but well favoured, and skilful in all Wisdom, and cunning in Knowledge, and understanding in Science, and such as had Ability in them, and whom they might teach the Learning and Tongue of the Chaldeans.* Whence is evident, the Qualifications for Knowledge and Understanding.

Now let us consider, what Wisdom and Knowledge is from the Words of *Solomon* as a Preacher to instruct us in

the Way of Knowledge and Salvation; shewing that the Works of God are perfect in all Things, and that there is a Course and Order of second Causes fore-ordained of God, having their Times and Events, and that Wisdom and Knowledge is profitable, with the fear of God.

Then said Solomon, *I gave my Heart to seek and to search out by Wisdom, concerning all Things that are done under Heaven; therefore Travel hath God given to the Sons of Men, to be exercised therein: Consider the Work of God, for who can make that straight, which he hath made crooked, all Things come alike; to all there is one Event, to the Righteous and to the Wicked, there be just Men, to whom it happeneth according to the Work of the Wicked, and again there be wicked Men to whom it happeneth according to the Work of the Righteous; for Man also knoweth not his Time, as the Fishes that are taken in an evil Net, and as the Birds that are caught in the Snare; so are the Sons of Men snared in an evil Time, when it falleth suddenly upon them, because to every Purpose there is Time and Judgment: Therefore the Misery of Man is great upon him, for he knoweth not that which shall be, for who can tell him when it shall be; the Race is not to the Swift, nor the Battle to the Strong, neither yet Bread to the Wise, or yet Riches to Men of Understanding, nor yet Favour to Men of Skill, but Time and Chance happeneth to all.*

But all this I considered in my Heart, that the Righteous, and the Wise, and their Works are in the Hand of God; and a wise Man's Heart discerneth both Time and Judgment.

Then said I *Wisdom is better than Strength, and Wisdom is better than Weapons of War, and Wisdom strengtheneth the Wise more than ten mighty Men; then I saw that Wisdom excelleth Folly, as far as Light excelleth Darkness, the wise Man's Eyes are in his Head, but the Fool walketh in Darkness; who is as the wise Man, and who knoweth the Interpretation of a Thing, a Man's Wisdom maketh his Face to shine: Wisdom is Good, and by it there is Profit, for Wisdom is a Defence, and Money is a Defence: But the Excellency of Knowledge, is that Wisdom giveth Life to them that have it, &c.*

This Wisdom have I seen also under the Sun, and it seemed great unto me; there was a little City, and few Men within it, and there came a great King against it, and besieged it, and built great

great Bulwarks against it, now there was found in it a poor wise Man, and he by his Wisdom delivered the City, yet no Man remembred the same poor Man; the poor Man's Wisdom is despised, and his Words are not heard (this has been, and is now directly my Case, as will hereafter more plainly appear.)

O the blindness of the Men of this World, that do always resist the Truth, what care, cost and pains are some Men at to purchase their own Vexation, who after a Multitude of Political and Academical Experience are not able to ques right, or find out that which is near at Hand; with what Care and Industry, then ought we to pursue the Knowledge of those Things, which are to be had at a cheaper Price, and are a better Guide; affording much Ease and Safety, and are not incredulous or ridiculous, tho' now so much in Derision; for by them we find Light in Darkness, and view the great Mysteries of natural Causles to assist and teach Mankind: Be not therefore Mockers of the Mercies of God, let us not turn our back upon them, least he turn his Hand against us: But let us bleſs, magnify, extol and praise the Lord in all the Works of his Hand, and let our Knowledge, Love, Obedience, and Thanksgiving increase, setting God always before us, holding fast the Faith of his Omnipotence and Omnipresence. The Creation is the Revelation of the Creator, God is seen in all his Works, and Things invisible, invisible Things, Times and Seasons are the witnesses of God, but Men regard not their Doctrine, nor receive their Testimony; but the wise in Heart, that take pleasure in his Works, search and find them out, and understand his loving Kindness, and the Means he hath appointed to help us.

Now the chief and supereminent Causes, which operate and affect Mankind with Calamities; Wars, Pestilence, Famine, Blood-shed, Mutations, &c. are Twofold, *First*, From celestial Radiation, *Secondly*, From elemental Vigour.

The first and celestial, three Causes to be considered are, *First*, Whether for Sin, it come from God. *Secondly*, Or from the Angels, as the Ministers of God's Justice, generally for Desert or for Reproval. *Thirdly*, Or from the Souls of Men, as from the chief Life of the Body, whose Infect on radically is by impiety and ungodliness.

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These Three are to be removed by no other Means, but by Prayer, Fasting, Humiliation, Repentance, and Amendment of Life; imploring God's Mercy, forgiveness and the Assistance of his Grace, using diligently the Duties of Religion in the Church of Christ; then will he in his infinite Mercies and Love, help or deliver us: For whosoever hath committed Sin, and is not reconciled shall have the Reward of a Sinner, there is a double Reconciliation, the one is with God, the other with the Conscience. He that repenteth not of his Wickedness, is not reconciled in Conscience; whence it followeth, he cannot be reconciled with God, but must be rewarded as he is; and the Reward of Sin is to be absent, or rather to be banished in this World from the Society of God, and his Angels.

So it falleth out to Regions, Countries, Cities, Kings and Subjects, Authorities and their Officers, when they are estranged with Absence of their appointed and good Keepers. Therefore the Devil is most with him, and nearest with them, for whom the Devil is Lord of, he useth as his Servants; and where his Service may be greatest, there is he most alledged; his Subtilties are then principal and great, and the People easily to be infected, either with Envy, Malice, Slander, or Dishonour of God's Word.

But Misery shall not enter the Doors of him or them, whom the Highest hath magnified; the World shall not prevail against them: Happy therefore are they which are covered with the Pearls of Righteousness, and on whose Head there is a Garland of Godliness, for unto those belongeth to taste of the Fountain of true Wisdom.

Now the second and elemental Causes are, *First*, From the Stars coagitating and imbibing of Man's Sperm, and all inferiour Things by vertue of their Rays cast out into the Air, effecting the Seeds of all natural Operations with benevolence or impetuosity.

Secondly, Through the benevolence or implacability of Men's Tempers, and Implication of Things, which are divers; wherewith the Thing is and continueth, which in their Kinds are many and mutable.

Thirdly, By Conjunction and Mixture, which is the secret property of Things, and draweth either with Benevolence or Impe-

Imperiment, and Infection; whence are effected also Actions, Enterprizes, and Mutations amongst Men, from Kingdom to Kingdom, and from one Common-wealth to another.

These if we know how they are and live, and are joyned together in their Proportion; and also when they exceed or are diminished, in that they are; we shall be able by Wisdom and Knowledge, to bring them to their proper Ends, wherein they are ratified and rejoice; for these are the Seeds and Foundations of all Natural Operations of Things, and amongst Men, without the knowledge of which none can be truly skilful and wise, or know how truly to assist and help in their Operations.

The works of Wisdom are secret, until we ascend on high, and all Wisdom is reckoned by the eternal Will, small are the Treasures of this World in respect of the Wisdom that judgeth Nature; for unto him that judgeth truly, what Secret is hidden.

Now it is evident, both from Scripture and Experience, that God, in the Unity of the blessed Trinity, has ordained a threefold Species in the ordering and Government of the World. First by his immediate Providence; Secondly Intellectual, by Angels; and Thirdly, Cœlestial by the Stars and Elements; whereby he doth from himself convey the Virtues of his Omnipotency upon us.

First, By his Providence, Deut. 10. 17, 18. For the Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible; which regardeth not Persons, nor taketh reward; he doth execute the judgment of the Fatherless and Widow, and loveth the Stranger in giving him Food and Raiment.

Secondly, By Angels, Dan. 10. 13. But the Prince of the Kingdom of Persia withstood me one and twenty Days, but to Michael, one of the chief Princes came to help me, Job 28. 33. Knowest thou the Ordinances of the Heavens, canst thou set the Dominion thereof in the Earth. Mat. 24. 29. And the Powers of the Heavens shall be shaken.

Thirdly, By Stars and Elements, Judg. 5. 20. They fought from Heaven, the Stars in their Courses fought against Sisera, Isa. 24. 23. Then the Moon shall be confounded, and the Sun

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*ashamed, when the Lord of Hosts shall Reign, Job 38. 22.
Hast thou entered into the Treasures of the Snow, or hast thou
seen the Treasures of the Hail, which I have hid against the
Day of War and Battle, Psal. 148. Praise the Lord from the
Heavens in the high Places ye his Angels, all his Army, Sun
and Moon, and all bright Stars, ye Heaven of Heavens, for
he hath established them, and hath made an Ordinance which
shall not pass, Job 11. 6, 7: And that he would shew thee
the Secrets of Wisdom, that they are double to that which is
known.*

C H A P. II.

Of Cœlestial Knowledge and Predictions, from the Course of second Causes.

I shall now proceed to give some Account of my own Life and Proceedings in many Affairs; but Persons that attempt the knowledge of secret Wisdom, not fitted by Nature and apt for such Knowledge, will be deceived; neither is it obtained without Divine Meditation, devout Prayer and Pains, designing all for good Ends and Purposes. To the Honour and Glory of God, and the good of others in the establishment of the true Church and Faith of Christ; otherwise all humane Wisdom is confounded by God's Omnipotence.

Now then, That about the Year *Anno 1703.* amongst some other Books I bought, fell into my hands, Mr. *Lilly's* Introduction, upon which I made some progress in that Science, purely to examine if there was any thing Valuable in it; I found by experience there was something to be done by it, but not in general as common Pretenders Import; so that I prosecuted the Study of the Genethlaical Part, and performed some things, about the Year 1705. I paid a Visit to the Reverend Mr. *John Flamsteed*, at the Royal Observatory at Greenwich, to advise with him about it; but he directly endeavoured to persuade me to lay aside that Study, saying there was nothing in it; but I knew to the contrary,

how-

However he took a liking to me, and said he found me to be an Ingenious Man, and that I might be much more servicable otherwise; and that he would assist and instruct me in the Mathematicks and Astronomy, and invited me to come and see him at my leisure for that purpose, which I did, and by his Assistance improved my self very much, and became skilful in that Science, by which I made several valuable improvements in the other.

And adapted all my Study that way, to penetrate the Circulation of Companies and Publick Affairs: So that when in Company with Mr. *Flamsteed*, I often discoursed about it, but he still endeavoured to discourage me, but to no Purpose; at last he said, give me something in Writing, and let me see if you can give any Account of Things before they happen, upon which I prepar'd and delivered him a Journal of some Things that I predicted for the Year 1706. and on the 6th of Feb. 1705-6. I sent another Copy for Prince *George of Denmark*, left for Secretary *Burke* at the *Admiralty Office*, wherein I incerted.

That it would be the only Year to penetrate the Bowels of *France*, and that great Victories might be obtained by the Allies that Year against the *French*; and that about the 15th. of *May*, a multitude of Misfortunes would attend them, that their Enemies would gain Advantage every where, that their Forces would be routed and destroy'd, and forced from Place to Place, always retreating, being not able to encounter their Enemies; and if they did, always worsted and beaten, with continual losses and defeats at Sea, and that some capital Towns would surrender with the Consent of the Governors.

Occurrences that happened suitable to my Judgment.

May the 12th, The French Army intirely defeated at the Battle of Ramelies in the Netherlands, and routed, a great Part of their Forces destroy'd, and continued retreating, being pursued several Days; their Fleet quitted Barcelona, and the Governor's capitulated and surrendered the Capital Towns in Brabant, Lovain, Mecklen, Brussels, Antwerp, &c.

Judgment.

That notwithstanding I also affirmed, that this would not end the Affair of *Spain*, but that, that Affair would be determined contrary to Expectation.

Occurrence.

That at this Time, it was certainly expected that the Crown of Spain should be gained by the Confederates for King Charles; but contrary to that Expectation, it was at last determined and allowed, that King Philip should enjoy it.

I could incert here a Journal of the several Circumstances attending this Spring, which I incerted with these Things, and the Times of their Operations and Occurrences suitable to them.

But that would be divulging Things, which I do not think fit to make Publick, and give others an Opportunity to penetrate that Art, which I think to carry with me to my Grave, which in its Purity perhaps the World never knew, or will know.

The beginning of the Year 1707. the Transport Fleet being newly set Sail for *Spain*. Mr. *Flamstead* in Discourse with me, was of Opinion that the Confederates would do great Things in *Spain* that Campaign, by Reason of that early Provision and dispatch of the Transports; he asked my Opinion, but reflected still upon my Art; saying, there was nothing in it: My Answer was, that as he had often opposed me in these Things, and denied this Science; notwithstanding the Satisfaction I had given him, this Affair might decide the dispute betwixt him and me; for that notwithstanding the dispatch of the Transports, and other promising Circumstances in favour of the Confederates in the Affairs of *Spain*, the Confederates would be beaten in *Spain*, and that if they did not miscarry there this Campaign, I would argue no more for this Science; therefore said I, let this end the Dispute between you and me.

Occur-

Occurrences.

This Spring happened the Battle of Almanza, Valentia, and Sarragofia surrendered to the Duke of Orleance; Xativa also surrendered, and was burnt by Order of King Philip.

That being now thorowly and well satisfied what I could do, and perform for the publick Good in this Science, with the Improvements I had made, but could make no Impression upon the Government, to accept my Pains and Performances, being as I thought interrupted by the Clergy, *Anno 1708.* I wrote a Letter to one of our great Bishops, importing that I had made such Improvements in this Science, that I was able to demonstrate, and prove both by Scripture and Experience a Course of second Causes, subordinate to God and appointed by him; and that many Things might be done, that might be of Importance to the Government; and that by Scripture, I could not find it was any were forbid, but rather encouraged; and therefore if his Grace tho't fit, I desired his Opinion, being not desirous to Practice any Science that they should dislike, or could prove disagreeable to the Christian Religion.

But for want of Access, I delivered the Letter to a certain great Doctor of Divinity, now a Bishop; which I knew to be intimate with his Grace, and said I did not know, whether he might think fit to shew it to the Bishop, however I desired he would inspect it, and I would wait on him another Time for his Answer; and in about a Week I waited on him again, he did not seem to own that he had taken any Notice of my Letter; but said, they did believe I was an honest and conscientious Man, and was timerous of what I did, and bad me not be discouraged; but go on with my Study, and Print something that they might see what I could do, for those Things were out of their Study, and they did not understand them: But there was very worthy Gentlemen that had Knowledge in Astronomy, and advised me to apply my self to some of them, and directed me who he thought a proper Person, whereupon I did apply my self to a certain Nobleman, who gave me a very civil Answer, and desired to be excused, for that he was in publick Places of

Trust, and it would not be proper for him to meddle in such Things, but advised me to apply to one of the Secretaries of State, it being more properly their Business, which I did but without Success; whereupon I printed two Months Predictions for the Months of July and August 1708. as follow, with the Times incerted, but Things of this Nature are not to be accommodated to the very Day, nor in some Cases to the very Month.

Judgments.

June the 23. 1708.

1. The Confederates will undertake some Enterprizes, which has been privately concerted.

2. And lay Siege to a Seaport Town.

3. Take or destroy Shipping in their Harbour, and do much Damage to their Enemies.

4. A Town will now be besieged, and surrender to the Allies, about the 20th of July next.

5. And some Places may be taken about this Time.

Occurrences.

1. Projects of the Campaign concerted between the Elector of Hanover, Prince Eugene, and the Duke of Marlborough, to be executed, could not be undertaken till the Arrival of Prince Eugene, he came to the Duke of Marlborough's Camp the 26th of June, and assisted in a Council of War, after which the Army marched.

2. June the 25th, The Confederate Fleet before Dunkirk, and the Trenches opened before Lille.

3. June, The Galleon Fleet attacked in Harbour, one taken, one sunk, and another destroyed, and June the 17th, a rich French-Ship taken.

4. The Duke of Savoys Forces marched to invade Dauphin, and the 18th of July took Oulx and Sessanna.

5. June. The French abandoned La Perouse, Port Muttine, and Modene.

Judg.

Occur.

Judgments.

6. An advantagious Encoun-
ter will happen in Spain.

7. A Truce proposed about
some Towns in Spain.

July the 5th.

1. The French will now
be Bold and Resolute.

June the 25th

2. And if there be a Bat-
tle, you may now expect it,
but that is precarious, as the
French Affairs are at this
juncture; be it what it will,
something very Honourable
and Glorious will happen to
the Affairs of England at this
Time.

1. July the 5th, Towns
and Places will be taken by
the English.

July 15th,

1. The French very busy
in making some Clandestine
agreement.

Judgments.

Occurrences.

June 23.

6. The Spaniards before Va-
lentia de Alcantara defeated
by the Garrison, and drove
from before it by the Portu-
gueze.

7. Tortoza Capitulated, and
the French took possession of
Ghant and Bruges.

June the 28th.

1. The French quitted their
Camp, and invested Audenard,
and burnt St. Martin.

2. June the 30th, A Fight
in Flanders at Audenard, but
not an entire Engagement, yet
a glorious Victory was obtained
by the Duke of Marlborough,
and Prince Eugene, and July the
4th the French Army entrenched
along the Canal of Bruges,
and took the red Fort near the
Zas.

1. July the 4th, The Duke of
Marlborough took Warneton,
Comines and Verwick, demo-
lished the French Lines, and
raised Contributions as far as
Arras.

1. A New Conspiracy dis-
covered in Bavaria, and a Clande-
stine Correspondency man-
aged by the French in Ghant
and Bruges.

Occur-

Judgments.

Occurrences.

2. And indeed some Persons incline to treat with the French and King Philip separate from the Confederates.

3. And some new friendship will be contracted in behalf of King Philip.

July the 18th.

1. This puts the Allies vigorously upon Action.

2. An Encounter will happen in Spain, to the Honour and Advantage of King Charles, and his Allies; an eminent Town, and several other Places will be taken by them.

August the 1st.

1. King Philip contracts New Friendship.

2. Places, Officers, and Effects will be taken from the French.

August the 5th.

1. England, and the Confederates accomplish a successful Enterprize against the French.

Judg-

2. The Republick of Venice and Genoa, the Dukes of Tuscany and Parma sollicited to declare against the Emperor and his Adherants, and to joyn with France and Spain.

3. July 16. That Ghant and Bruges offered to raise and maintain several thousand Men for the Service of King Philip.

1. July the 22d. The Allies burnt the Suburbs of Dorlens, and returned with Hostages from Picardy.

2. July the 17th, The Confederates in Spain took the Fort Alquena, and plundered several Towns and Villages, raised 10000 Crowns in Gibraleon, and great Sums in other Places, and brought away a vast many Oxen and Mules.

1. A League contracted between the Pope, Venice, Genoa, Parma, Tuscany, France and Spain.

2. August the 1st. Exilles, Fenestrells and la Prouze surrendered to the Duke of Savoy.

1. August the 11th, The Trenches opened before Lille.

Occur-

Judgments.

August the 12th,

1. France encumbered with Enemies, their offers for Peace retarded, and to ease themselves, design mischief to others, a mighty Enterprize in view.

2. Various Enterprizes and Encounters by Sea and Land, Places surprized by each Parties in Spain and other Parts.

3. Merchant Fleets of considerable Value will arrive in England.

4. And some will be attacked and taken.

August the 15th,

1. Now expect the Consummation of those great Advantages lately gained by the Confederates, a glorious Enterprize will now be accomplished.

2. And a Town taken in Spain.

August the 30th,

1. France seems to prepare for some Enterprize or Descent; new Forces raised, and Officers Elected for that purpose, and they may gain some advantage in an Encounter.

Occurrences.

August the 12th.

1. A Poisoned Paper sent to Prince Eugene August the 9th, Officers from France to serve the Pope, who resolved upon War.

2. Aug. the 11th, The Fleet under Sir George Bing, attempted to Land Men on the Coast of Normandy, but was disappointed; on Aug. the 6th the French re-took the Chappel of St. Magdelein.

3. Aug. the 20th, A Fleet with the Convoy arrived from Lisbon of 100 Sail.

4. Aug. the 15th, The West India Fleet attacked by a French Man of War, who took several of them.

1. Aug. 11th, The Trenches opened before Lisle, and the Siege carried on with success.

2. Aug. the 15th, Sardina taken by Sir John Leake.

1. Sept. the 1st, M. Chammillard arrived in the French Camp, with his last Instructions, and the French Cannonaded the Intrenchments of the Allies.

Occur-

Judgments.

1. The Sweeds perform Profitable and Honourable Undertakings.

2. And make some Noble Agreement in Religious Affairs, and will be concerned in other Honourable Treaties and Embassies

3. They gain great and Profitable Advantages, and do much damage to their Enemies both by Sea and Land, take and destroy their Magazines and Ammunition, and support themselves with the Substance and Effects of their Enemies.

Occurrences.

1. The King of Sweden might at this time a prescribed the Articles of a Treaty with the Czar in his own Country.

2. The King of Sweden's Resolutions in relation to the Treaty of Altranstadt, for Restoring the Protestants in Silesia a considerable Number of Churches, whereupon the Emperor consented that the Protestants should build 5 Churches above the Number stipulated.

3. July the 4th, a Battle between the Sweeds and Muscovites, the King of Sweden behaved himself with much bravery, and gained the Victory, and the Muscovites abandoned several Places and Posts.

And here ended my two Months Predictions, whence is evident the Improvements I might a made in this Science, had I been encouraged; but meeting with none, I laid that Study aside until the year 1718. and fell upon making several valuable Improvements in Astronomy and Navigation, as will hereafter appear.

That in the *Christmass* Holidays 1717. Having had the favour to discourse with the Right Honourable the Earl *Seanhope* about the Longitude; I then took the opportunity to acquaint his Lordship that I had been a Proficient in Cœlesti Art and Knowledge, and shewed his Lordship a Collection of the Precedent, and other things which I had performed in that Science, which his Lordship inspected and said

said was surprised how I did those things, and asked if I could do the like at that time; I said I could if I had Encouragement and Protection, but that I did not think fit to meddle with his Majesties Affairs without his Leave.

After this I acquainted his Lordship by a Letter, that some things that I had formerly considered, might, in their Course and Time, effect his Majesties Affairs, which I did not care to determine, without more due Consideration and Protection; and that it seemed apparent to me, that Enterprises might in a short time be undertaken, that probably might be of concern to his Majesty, and his Government; that I was Cautious what I wrote of those things; not knowing how it might be taken, but that I might be serviceable, and its like make such Discoveries, whence would appear things proper to be undertaken or evaded for the safety of his Majesty and his Government. Then I had the favour to speak to his Lordship, and he said I might give him some thing in writing of those things, and that I had leave to do it.

That on the 3d of *March* 1717-18. I did acquaint his Lordship in writing, that I was preparing some things in better Order, that would take me some Time and Pains to compleat, and that by the influence attending a certain Person, Affairs might be attended with some difficulties, and that I did believe there was Things on Foot in his behalf, and then incerted a Sentence or two revealed to me, Importing, that some Things were doing that were reverse to the true Interest of his Majesty, and his Government, and what was absolutely necessary at that Time, for both; his Lordship took my Advice, and forthwith complied with my Directions, which proved effectual.

Then considering the Affairs of *Europe*, and how Things were as in Duty bound, I consider'd the State of these I tho't to be his Majesties Enemies, and imparted to his Lordship in Writing my Judgments on the Affairs of. *First*, The *Pretender*. *Secondly*, The King of *Spain*. And, *Thirdly* The King of *Sweden*: And shall now incert some of those Things with their Occurrences, but a compleat Journal I evade for certain Reasons, and shall only give a taste of thole Things My Judgments on the *Pretenders* Affairs was imparted to his, Lordship the 11th of *March* 1717-18.

General Judgments from June
1717, to June 1718.

1. That this Year might afford him much Honour and Preferment by the Assistance of Princes, and the Favour of some noble Woman, and concerns him in Foreign Affairs, Sea Voyages gives him the Friendship of learned Men, and Assistance with Money, and Circumstance agreeable to his Hopes and Desires, and some Preparations by Sea in his behalf.

2. But his Friends will be unconstant, which seems to retard those Enterprizes with Disappointments, and want of Money his Friends are not willing to hazard their own Safety, to accomplish his Enterprizes, and those promising Circumstances of Honour and Dignities seem to be frustrated.

Occurrences.

1. In the Journal, March the 15th. 1717-18. That the Pretender is removing not from Urbina only, but from Italy, and the Marriage formerly mentioned of him, with a Princess a Favourite of the Czar is talk'd on again, and that he has desired leave of some of the Swiss Cantons to pass through their Country; mean time, it is again openly said, that his Marriage is to be with the Princess Dowager of Courland, negotiated with the Lady her self, and with the Czar himself.

That the Crown of Spain had the Spring 1718. a Fleet of 60 Men of War. And his Emissaries repulsed in Sweden.

2. The late Duke of Ormond, commanded at length to depart the Czar's Dominions.

Judg-

Oc:

Judgments from June 1718.
to June 1719.

Occurrences.

1. This Year represents Honour and Dignity.

2. Which may be precipitated, and bring with it a mighty disappointment in some great Enterprise, about Inheritance and Journeys to obtain it.

3. Mighty Hopes of attaining Treasures, Lands, Inheritance, &c. in foreign Parts; which puts him upon some Voyage by Sea for those Ends.

4. Some Martial undertaking by Sea, attempting bold and rash Actions, promising great Things, but little effected.

5. And shews Danger by a Sea Voyage.

6. Some concerns about Marriage.

7. But this cannot do him much good, and may signify the Strength and private Advantages of his Enemies, rather than his own.

1. He was received at Madrid with all imaginable Honour, the King of Spain treating him as a crowned Head, with the Stile of Majesty and King of England.

2. The great Enterprize designed by the Spanish Decent to invade Great Britain in his behalf, met with a mighty disappointment.

3. He had mighty Hopes of attaining these great Things, and took a Voyage by Sea to Spain for those Ends.

4. That the Spanish Fleet sailed from Cadiz with the late Duke of Ormond, attempting that bold and rash Action, but put back and disappointed.

5. The Ship in which he embarked, was obliged by stress of Weather to put into Marseilles in France, and he himself went very Sick a-shore.

6. His intended Marriage with the Princess Sobieski.

7. But frustrated and the said Princess stopt at Inspruck, and confin'd in a Monastery.

My Journal for this Year is much more to the Purpose, distinguishing the Times of these Events, but I do not think fit to Print them.

Secondly, My Judgments on the Affairs of the King of Spain, delivered to his Lordship, the middle of April 1718.

*General Judgments from Dec.
1717. to Dec. 1718.*

1. He contracts new Friendship with Princes, &c. for the Accomplishment of great Things.

2. With many Politick and subtile Contrivances for augmenting his Grandure.

3. He seems to gain some Towns, and Places from his Enemies, and increases his Dominions.

4. And will be concerned in friendly Messages and Embassages.

5. Advantagious Enterprises in some Affairs.

6. He will be concerned in some dishonourable and contemptible Undertakings and Agreements to his Prejudice, in some Martial Undertakings.

Judg-

Occurrences.

1. *A Project of Alliance formed with the Ottoman Port, and a League thought to be formed with several Princes in Italy, to drive the Imperialists out of that Country.*

2. *The Spaniards very formidable both by Sea and Land, with mighty Warlike Preparations, and the King of Spain proclaimed King of Sicily.*

3. *The Spaniards took Palermo with the Castle, and also Messina with the Fort de Faro, and reduced great part of the Island of Sicily.*

4. *The Courts of Great Britain and France concerted a Project of Accommodation.*

5. *Advantagious and successful Enterprises in Italy.*

6. *That the Court of Madrid visibly betray the Cause of all Christendom, by attacking the Imperial Dominions, whilst the Emperor was engaged against the Turks, contrary to the solemn Assurances that had been given to the Pope, and a Conspiracy carried on in France, but discovered and prevented, whereupon the French*

Occur-

Judgments.

7. And engages some Persons to contract some Agreement, to precipitate his Designs.

8. His Friendship and Kindness to some Persons will be to his Prejudice.

9. The promising Circumstances of some Martial undertaking by Sea, will be disappointed, and he may meet with a considerable Defeat or Disappointment that way. In my Journal July 30th. was these Words Loss and Disappointment at Sea.

My Judgments on the Affairs of this Prince, for the Year beginning with December 1718. was deliver'd to his Lordship, with the other in April 1718.

General Judgments.

1. This Year shews dishonour, and retards the accomplishing of some Treaties, and may engage him in some very dishonourable Undertakings to his Prejudice.

Judg.

Occurrences.

concluded to declare War against Spain.

7. A Treaty of Alliance sign'd between the King of Great Britain, the Emperor, and Kings of France and Sicily,

8. That Cardinal Alberoni had sent to the King of Sweden, to offer him one Million of Livers, and one Million more every Year to engage him to act against the King of Great Britain, and the late Duke of Ormond also at Madrid, in behalf of the Pretender.

9. The promising Prospect of his great Fleet disappointed by the Arrival of Sir George Bing with the British Fleet at Messina, where he obtained a compleat Victory over the Spanish Fleet, on the 30th of July.

Occurrences.

1. The Prince De Cellamare his Ambassador in France confin'd, his Papers seized, discovering a Conspiracy which he had formed, and carried on to destroy the Government, and Tranquillity of the whole Kingdom, and the said Ambassador sent back to Occur.

Judgments.

Occurrences.

Spain, also his Undertakings and Preparations in behalf of the Pretender, proved to his Dishonour and Prejudice.

2. A lingering Feaver and Inflammation in one of his Knees.

3. War declar'd by England and France against Spain.

4. His intended Decent upon some of the Dominions of Great Britain disappointed, and those Undertakings resented by the States General, France, and other Potentates.

5. Nov. the 28th. 1719. That the States had nominated another Ambassador to second the Instances of their Ambassador at Madrid, with that Court to come to Terms of Peace, and an Instrument signed, allowing him three Months to come into the Quadruple Alliance, and Cardinal Alberoni commanded to leave the Dominions of Spain, the King having taken that Resolution for removing that obstacle of Peace.

In my Journals was delivered the Times of these Things, and other Circumstances attending; but those I conceal.

Thirdly, Of the King of Sweden. My Judgments concerning this Prince, was deliver'd to his Lordship, about the 23d. Day of May 1718.

My General Judgments on the Life of this Prince, was as follows.

That it is apparent, that this Prince was born to very great Actions and Enterprises, as is manifest from what he has

has done, and has been attended with an extraordinary Series of very eminent Things in the Course of Second Causes, which has, according to Time and Circumstances, produced those great Exploits of this Prince. He seems to be a Person Profound and Serious, of no light or jesting behaviour, Constant and Resolute in his Actions; a little Subject to appear in different shapes when occasion serves; yet with Subtily to clear himself, and lay the blame on others.

The Course of Second Causes gives him great Honour and Glory, and excites him to all Laudable and Martial Exercises, makes him conversant in Military Affairs, and to delight in War, with many excellent Inventions; spurs him up to Gallantry, and makes him Valliant, gives him a good Name, health of Body, Prosperity of Fortune, and Credit in the World, and the destruction of his Enemies, Martial Honour and the Glory of Armies, but danger of being kill'd in the Field, and concerns him in many Strifes, Controversies and Contentions with Great Persons; yet elevates him in all his Actions with Honour, Glory, and an Eternal Name, with the Favour and Esteem of Churchmen, and augments his Honour with the Glory of his own Actions and Enterprises.

But threatens him with many Mischiefs, Miseries and Vexations, with certain People and Enemies, and puts him often in danger of his Life; with Poverty, Disgrace, and Affronts, and gives his Enemies many private Advantages against him; Afflicts him with many Sorrows, Excile, and perhaps Imprisonment and Destruction to his Soldiers, Towns and Places. Kings and Princes pretend friendship to him, only for their own Ends, to his Loss and Detriment, and also gives him some Great and Noble Friends, and by his own Industry and great Actions he often obtains his Hopes and Desires, and attains to great Honour and Renown; indues him with Wisdom, makes him Solid and Grave, with a Virtuous esteem for Religion; frees him from the Power of private Enemies, and delivers him in Excile if such things happen which he seems to be in some measure subject to, but will be honourably used and supported under such Difficulties. To Conclude, it appears, that he is Born to very great Actions and Enterprises; but the Series of those

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very great Actions, Enterprises and Things are over, and he may reflect upon his mis-conduct in the managing those great Opportunities Fortune had put into his Power, for those great Things are past with him, unless he live to see Ancient Days, which, if he do, he will become a Mighty Prince in the World; but his Edge is taken off at present, and if he live he may spend many succeeding Years under diversity of manner Fortune and Circumstances than what he might have obtained.

Judgments.

My General Judgments on the Affairs of this Priace for the ensuing Year beginning June 1718.

1. This Year appears to be much unfortunate and dangerous to him, and to be attended with many Sorrows, Troubles, Sicknes and danger of Life.

2. But Honour and Friendship in some Affairs.

3. And also engages him in some bold and rash undertaking, and subtle Treaties, aspiring at greater Things than he will bring to perfection.

4. He gains some success in taking and attempting Towns and Places of his Enemies; and undertakes notable things of that Nature, but with little success.

Judg-

Occurrences.

1. That the King of Sweden fitted out his Navy, but was always obliged by the Conjunction of the British Squadron with the Danes, to stay with them in his own Ports, &c.

2. The Treaty of Aland actually begun, and carried on, and General Rheinschild exchanged against two Muscovite Generals.

3. That Card. Alberoni had sent the King of Sweden a certain Sum and allowance, to engage him to act against the King of Great Britain, and that the Peace with the Swedes and Muscovites amused the World, and the uncertainty of it unaccountable.

4. That the Swedes marched with their Forces to the Frontiers of Norway, and invested Fredericks-hall, and proceeded, with loss and difficulty took the Fort of Guldenlew, but obliged to quit that Enterprise.

Judgments.

5. He meets with many Troubles and Dangers, both of Life and Fortune, and may ingage in Rash and Dangerous undertakings.

The conclusion of this Year may be very Fatal to him, if not the End of his Days.

Now it may be proper to incert something of my Particular Judgments on this Grand Affair.

1. *Nov. the 10th.*

1. Seems to Ingage him in Person to undertake some Enterprize by Sea in Foreign Affairs, and undertakes some dishonourable Enterprize in Martial Affairs, and meets with Losses and Disappointments.

Dec. the 6th.

2. Success and Prosperity in some Affairs.

Occurrences.

5. *The King of Sweden kill'd, leading his Troops to the Attack before Fredricks-hall, and 3 Generals, 100 Officers, and 3 or 4000 Soldiers kill'd or wounded in the Seige; with the loss of great Part of their Artillery, &c.*

1. *Nov. the 10th.*

1. *The King of Sweden with his Forces marched towards the Plain of Idde, the 14th. endeavouring to go with their Flotilla to Swinsound, after a Fight of two Hours and half, was obliged to retire, the 16th. he succeeded, and the 18th. Invested Frederickhall, and proceeded with much loss and difficulty.*

Dec. the 8th.

2. *The Swedes took the Fort of Gulenlew.*

Predictions.

Dec. the 6th. Troubles, Vexations, Quarrels. &c. disappointment to his secret Enterprizes; and he may be concerned in some dishonourable Undertakings: The last I incerted concerning this Prince, was dated July 30th. 1719. Dangers in Travels, both by Land and Sea, or he may ingage in some

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Rash Undertaking or Action, wherein he may be taken Prisoner or slain ; and this may happen sooner than the time incerted, hardly later ; but this is the time produced by my Computation.

Whence it is apparent that I foresaw some other Occurrences to bring this great Accident forwards, and that had it been possible for this Prince to have had this Advice, and believed it, he might, probably have saved his Life ; he was killed the 11th of December 1718.

Judg. 5. 20. They Fought from Heaven, the Stars in their Courses Fought against Sisera.

Consider the nature of this Undertaking, how disagreeable with Christianity, for one Reformed Power to be tearing and halting another to Pieces, when they should unite and be the Bullwork of the Reformed, and true Church of Christ.

It may be those things may want Vouchers, because I know not where those Papers may be lodged, but upon the Solemn Word and Faith of a Christian Man, the Words incerted are, to the best of my knowledge, the same with those I delivered on those Things.

Consider the many years Study and Pains I had to obtain this Knowledge, with the great Expence of Time and hurt of my Family, being Zealous for the common good Cause ; I made no other Advantage of my Skill, but to serve the Common Good, and received no Reward, only one twenty Pounds paid me at the Treasury, by Order of the Right Honourable Earl Stanhope, on the account of the *Longitude* ; so that meeting with no Encouragement from this Time, I laid this Study aside again, and think to meddle with it no more unless desired, or for my own private Occasions.

In the Time that I had this Correspondence with the Earl Stanhope, his Lordship was pleased to ask me what Trade I was, and if he could do any thing for me in that, I humbly thanked his Lordship, and informed him that I was a Carpenter and Builder, and that the Customhouse would be to be re-built in a little Time, and desired that his Lordship would be pleased to prefer me to be Carpenter to it, and the Works thereunto belonging, and that I lived not far from it ; his Lordship was pleased then to say, that I should do it, and

and that no other Person should do it but my self; or if he ~~would~~ do any thing else for me that lay in his Way, he would do it. But the building of the Customhouse was referr'd till his Lordship was gone to *France* and *Spain*, and then Advertised in the *Gazette*, upon which I made all the Application I could to the Right Honourable the Earl of *Sunderland*, setting forth his Lordship's Promise to me, who caused me to be Recommended to the Commissioners of the *Customes* by the Honourable Mr. *Charles Stanhope*; but I could make no impression on those Commissioners, notwithstanding I related the Earl *Stanhope's* Promise to me in that Affair; and offered to serve their Honours upon such Terms as they should determine to dispose of it; but to no purpose: For a certain Person Marrying one of the Commissioners of the *Treasuries Maids*, was preferr'd to be Chief Manager, and Operator in that Affair, and from thence to a very great pitch of Preferment; and brought in one under him to do those Works; and I think his Skill in Building at that Time could not exceed my own; my Qualifications that Way are known, even from my Youth to this Time; I shall only say one Thing more at present in this Affair.

That it being revealed to me in a Dream, or Vision, as many Things was at that Time, relating to his Majesties Affairs: That a certain Lady was represented to me over Sea, Queen of *England*; I was informed that, altho she had been represented with different Reports, yet she was a very virtuous and diserving Lady; this I wrote to his Lordship at the Time of that unhappy difference between his Late Majesty, and his present Majesty; which perhaps might occasion some Resentments.

C H A P. III.

Of Intellectual Knowledge by Dreams and Visions.

Intellectual Dreams and Visions are administered only by the Will and Permission of God, Ceremonies may invite good Angels, but not compel them; neither is any Thing to be obtained from them, but by a pure religious Mind; *1 Sam. 28. 6. And when Saul enquired of the Lord, the Lord answered him not, neither by Dreams, nor by Urim, nor by Prophets.*

True Dreams proceed sometimes from the Spirit, or a-gent intellect above the Soul communicating together, or some divine Power in a purified Mind, apt to receive certain Messengers sent unto us from God, which are Angels and good Spirits; who sometimes do appear to us in our greatest Necesitities, wherein we seem to ask Questions, and receive Answers; also many doubtful Things unknown, and unwish-ed for, or ever attempted by our Minds are manifested to us; the Representation of Angels and Men both alive and dead, and Things to come are foretold, and Things that have hap-pened are revealed, *Gen. 31. 11. And the Angel of the Lord, speak unto me in a Dream.* *Dan. 2. 19. Then was the Secret revealed to Daniel in a Night Vision.* *Acts 10. 2, 3. A devout Man, and one that feared God, he saw in a Vision evidently, about the ninth Hour of the Day, an Angel of God.*

Some have been so spiritually lifted up to God in Dreams, that they have seen Visions of his Glory, and the Punishment of the Damned; it is possible for us to see all these Things in a spiritual Manner, when we are sound in Body and Mind, not dulled by Meat and Drink, or provoked by any Vice of Lust, or Wrath; and by quiet and religious Meditation and Prayer, seek for and implore the Mercy of God, that we may behold the Mysteries and Blessings, which God will be pleased to bestow upon us; hereby is obtained most true and certain Dreams, but mostly with some Obscurity, be-cause the vital or fantastick Spirit interferes before we can

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compose and recollect our Minds; but this I have observed, that such Dreams continually remain fixed in our Memory, and the more we meditate on them, the more we comprise them; *Numb. 12. 6. If there be a Prophet among you, I the Lord will make my self known unto him in a Vision, and will speak unto him in a Dream. My Servant Moses is not so with him will I speak Mouth to Mouth, even apparently, and not in dark Speeches.* *Acts 2. 17, 18, 19, 20. And it shall come to pass in the last Days (saith God) I will pour out of my Spirit upon all Flesh, and your Sons, and your Daughters shall prophesie, and your young Men shall see Visions, and your old Men shall dream Dreams; and on my Servants, and on my Handmaids I will pour out in those Days of my Spirit, and they shall prophesie, and I will shew Wonders in Heaven above, and signs in the Earth beneath, Blood and Fire, and vapour of Smoke. The Sun shall be turned into Darkness, and the Moon into Blood, before the great and notable Day of the Lord come.* Hence consider, that these are the latter Times of the World: Behold now the Signs and Tokens of God, in the many Fires and Casualties that have lately happened; Wars and Bloodshed is threatened, unusual Vapours of Smoke in our Horizon, is not this a call to Repentance, and to rectifie the Corruption of these Times. But what is typified by the Sun, I take to be Rome and its Adherents, and by the Moon the Ottoman Empire, but I have wrote upon this in my Exposition upon the Revelation. *Acts 2. 21. Joel 2. 32. And it shall come to pass, that whosoever shall call on the Name of the Lord, shall be delivered, for in Mount Sion, and in Jerusalem shall be Deliverance* (meaning the true Church of Christ) *as the Lord hath said, and in the Remnant whom the Lord shall call.*

Now let what I have wrote so plainly on these Things, be applied in its kind to those Things that follow, to prevent Tautology in describing the Mystery and Nature of those Visions.

That having applied my self for some Years in the Contemplation of the Heavens, and made very great Improvements in that Science, which leads to true Wisdom in the Knowledge and Events of second Causes, and performing many valuable Things that Way, but meeting with no Encouragement: I applied my self to the Study of *Astronomy* and

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*N*avigation with very great Success, and made several valuable Improvements, certified by the Reverend Mr. *John Flamsteed*, Dr. *Edmund Halley* and others, but could obtain no Encouragement or Preferment, whence I reduced my self and Family to extream Poverty and Hardships; and being in great Perplexity sometime before *Christmass*, *Anno 1710*.

An Angel appeared to me in a Dream of a most admirable beautiful and delightful Countenance and Behaviour, with a childish innocent Complexion, the Cheeks flush'd with Red, &c.

It first informed me, that it was an Angel sent from God to inform me, and directed me to inquire of him about such Things I desired to know, and they should be revealed to me.

I then seemed to desire to know, whether the Angels did know, and could foretel future Accidents and Events that would happen to Mankind and their Affairs, I was immediately informed, that they could and did sometimes instruct, and forewarn Persons in them.

I then desired to know, if mundane Affairs, Mutations and Events or Accidents happening to Mankind, were subordinately effected by any Order of the Stars and second Causes in Nature, and if the Angels could clearly inspect those Causes, and know the Times and Events of them; to which I was answered, that there was such a subordinate Order and Government of Nature, and that the Angels did clearly inspect, and know the Times and Events of such Causes; upon which the Angel immediately seemed to decifer, and shew unto me the Sphere, and that the Stars passing by each other, and inmixing their Rays at certain Distances, did produce such and such different Effects.

I then desired to know, if I should not accomplish in a short Time several Improvements, which I had spent much time about, and obtain some Encouragement, or employ to raise my Fortune in the World; to which I was answered, that I should not, and that it was an empty time with me, in which Nature would afford me no relief: I then said, that surely I and my Family must suffer very great Hardships, and that I should not be able under my Circumstances to subsist them, or defend my self from a Prison. To which I was

I was answered, that with much Difficnlty my Family should as they had been before be subsifted, and that no hurt shold come to me (all which I found directly true.)

I then asked, how it would fare with me as to my future State after this Life; to which the Angel replied, that you you are not to know, and so ended this Vision.

Some time after this Vision.

In a Dream or Vision, I seemed to be conducted up towards the Heavens, to behold the Bodies of some of the Stars, which appeared to me in different Shapes, and some in Warlike forms with Spears and Helmets; and one in particular in a burning warlike flaming Shape, this I saw but in Part, for there was a thick dark Cloud placed betwixt it and me, to screen me from its Rays; so that I saw only Part of its Body above the edges of the Cloud; and was informed, that if that Cloud did not screen me from its Rays, it would strike me dead, and that when that Cloud was separated from its Body, it kill'd those on whom the Rays fell, &c.

Once in a Dream or Vision, I seemed to be conducted to see the State of some of the damned Spirits; I came to a Cave or Pit which appeared very deep, and as it were inclosed about, and looking down at the bottom, I saw as a swarm of little infernal Spirits, but some space betwixt each of them: I was then conveyed down, and placed by one of them, they were all Black, and in form like unto little Chimney sweeping ragged Boys, but deformed at one instant, they all stooped down, and so continued bent to the Ground or Pavement, and in Horrour and Misery, every one seemed to mark out by himself upon the Floor an, irregular crooked Eliptical Circle, and then rose up viewing that Circle they had described, and deplored their miserable and endless State and Condition.

Conjectural Expr'stions.

The Cave represents their Place of Residence, the Depth of it their Confinement, detestable and deplorable condition and

and forn; now all perfect Circles and Things were Created and Ordained by God, but crooked, deformed and pernicious Figures are the effect of Satin; hence their describing those deformed Circles seem to represent their Fall, by presuming to imitate the Works of God, and that Pride being their own wilful and malicious Act and Deed, and those irregular and crooked Circles being joyned in all their Parts, shews the undetermined and endless continuance of their deplorable condition; their viewing and beholding them shews, their perpetual Horrour always before them, shewing their own Wiltul and Self Confusion and Misery.

I cannot now undertake to decipher all these Things after this manner, it would extend to too great a Bulk and Charge for our present Undertaking, let this serve for an Example in other Cases.

Another Time.

In a Dream or Vision, I seemed to be conducted by some Spiritual Company to View the State of some in Hell, I was first conducted to a Place where was several Companies of miserable wretches as it were at Gaming, others Drinking, Reveling and such like sensual Extravagencies; and at certain Times taken from those obscure Places, to a Place of Punishment, where I saw them tormented by the Devils, and then confined again to the same exercises in which they spent their Time and offended against God in their Lifetime, and were, at the great Day, to be brought to Judgment.

I then saw, in a dismal dark Place, a Person tumbled down, as it were a pair of dark deep Stairs by the Devils, crying out and blaspheming God; a Voice I heard from above, saying, *bind him Hand and Foot, and cast him into utter darkness, where is weeping and gnashing of Teeth;* this I was informed was an obstinate sinner that would wilfully and maliciously blaspheme and offend God; I saw him bound and lugged away through dark and dismal Passages, with hideous Cries, and horrible howling.

At Another Time.

I was Conducted to view the State of such as died, as it were in a middle common State, and these seemed as it were shut up in an Apartment where their Spirits retained much the same Knowledge and Society with each other as in their Life-time, and assumed the same bodily Form, and Habit as when in the Body, but knew not what their Eternal State would be till the Day of Judgment.

Having a Kinsman with whom I kept a Friendly Correspondency for many years, until he grew Antient; he had often promised, that when he died he should leave me and my Family something worth accepting, and accordingly made a Will and left me and the Person with whom he dwelt, his Executors; but some time before his Death, they prevailed upon him to make a New Will, wherein I was left out, and only some Legacies left to me and my Family, and the other Persons made Executors only, without my knowledge before his Death, upon which I was much disturbed at this unkindness, and strongly imagined that I should see him in a Vision, to reconcile this Affair, being my self apt for such Things, I knew him to be a very honest harmless and virtuous Person. Accordingly, in a little Time he appeared to me in a Dream, and as it were came with some difficulty from his Place of Residence; to inform me about his Affairs; and informed me that his Executors had or would make about 100 pounds directly, of certain Effects which he had left, and that other unsettled Affairs and Things precarious, amounted to about 100 pounds more: But she would conceal these Things from me. I seemed to ask him his condition, he said he died in a middle State of Happiness, and was with others in the same circumstances, in a Place of Residence, but not in Heaven until the Resurrection; that they knew they were to be happy, but not what that happiness is till the great Day, as they call it;

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neither do they know what Heaven is, till they come thither. That in the place where their Spirits resile, they are as it were shut up and know nothing what we do on Earth, but when informed or conducted to see it on some urgent Occasions, and have no knowledge otherwise of any thing more than the Place where they are. That they are conversant one with another, but have no other knowledge of themselves, or any thing else, than they had when in their Body, until the great Day of the Resurrection ; and that what they are permitted to know in that Place, of any Affairs elsewhere, appears to them as it were in writings much like to our Court Rolls, which are kept in a Place for that purpose; unto which they apply for information.

I then seemed to ask him how he came to be so unjust, and unkind to me, as to make a New Will, and alter it after that manner, he could say nothing for himself, but that he was as it were in some Obscurity when he did it, and was conscious to himself, that he had done amiss, and seemed to be ashamed of what he had done, and so left me.

And some Nights after in a Dream or Vision, he seemed to appear to me again, to reconcile the difference betwixt us, he appeared at first in the very Form and Visage he represented when living; and the same imperfection in it. I said to him, that what I saw of him now, was actually his Ghost, and that I had seen him dead and buried, upon which he seemed immediately to alter and change into a more beautiful Shape and Visage, without any Imperfection. I asked him how, and by what means he knew my resentments, he said they had other Means of being informed, besides those he had acquainted me of before; I then seem'd to urge it to him again, how he came to be so unjust to me to alter his Will, that I had not valued if he had left me nothing, or had had nothing to leave me, so that he had not thought me unworthy to be Trusted with his Affairs, which I took very unkindly from him; he made no Reply, but seemed immediately to fall out into a lamentable weeping and lamentation for what he had done, and could make me no Answer, neither could I appease his weeping and lamentation; upon which I desired him to be satisfied, and not to be under any concern about it, for I heartily forgave

gave him, and that I would beg of God to forgive him, and release him of his trouble and concern about it, which he might be assured would be done, upon which we parted.

Once I saw in a Dream, a Vision of our Lord Jesus coming to Judgment, or a glimpse of Glory; he was supported amongst the Cherubims as it were on a Throne, with Angels and Saints about him, singing solemn Hallelujahs, all moving in a Body, as it were over pleasant green Meddows, where my self and others continually keep moving with the glorious Company, falling down Worshipping and Adoring our Lord, &c.

About *Anno 1716*. I came acquainted with one who studied Magick and the Philosophers Elixer; he carried me to one who had some Magical Papers to dispose of, I bought them; as to unclean Magick I always abhorred the thoughts of it, and am very well assured who ever practises it incurs their own Damnation, unless they leave it off and Repent, neither do I allow of the Practice of any Magick at all, I must own in Divine Magick I made some Collections, and composed some adjurations, but never used any with Effect, I used some Means for apparent Converse with the Angels, *Michael, Gabriel*, and other good Angels, upon which they have afterwards appeared to me in Dreams, but never otherwise; who informed me that those Ceremonies were better let alone, that God had given me sufficient Knowledge in the Course of Second Causes; and that if I lived a godly and righteous Life, I should be instructed in Dreams and Visions on my Pillow in Bed, in such Things which God should think fit to bestow upon me. Upon this I thought it my Duty to forbear all such Attempts, and only Address my self to God, in the Name of Jesus, and so follow strictly St. Paul's Instructions, *Col. 2. 8, 9, 18, 20, 22, 23.* Beware least any man spoil you through Philosophy and vain deceit, after the Traditions of men, after the rudiments of the World and not after Christ; for in him dwelleth all the fulness of the Godhead bodily. Let no man beguile you of your reward in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his

flesly mind. Wherefore, if ye be dead with Christ, from the rudiments of the World, why as though living in the World, are ye subject to Ordinances, which all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a shew of Wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the Flesh. Chap. 3. 16, 17. Let the word of Christ dwell in you richly, in all wisdom, and whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks unto God and the Father by him.

Once in the Night, being restless, I fell upon some Divine Meditations, and devout Ejaculations to God, till I became Heavenly inclined; and earnestly desired some visible or sensible Appearance of my good Gardian Angel; upon which, thinking I perceived some rushing about the Bed, I became surprised; and was immediately transposed as in a Dream, and then perceived something with much tranquillity of Mind slide into the Bed, which represented a naked Child, it seemed to imbrace me, I imagined that I took hold of its Hands and Feet, which felt extreamly soft and pleasant, and in a secret sort of Speech I said art thou come, and it secretly answered yes; upon which I recovered my self with much satisfaction, &c.

This is the External Center of the Soul, happy therefore is he that is partaker with him that is his Keeper; by this we know when we fall and when we rise again, when the Soul is polluted, and when dignified in the presence of God; the nature of our miscarriages, and how to recover our Selves: The Soul may be in a good Condition one day, and polluted another; various are the Circumstances of our Spiritual State, and Miraculous is the care of God towards those that are his Chosen; and wonderful are the ways that he hath prepared for them. Happy therefore are they that Watch and Pray, that when they fall recover themselves again by Repentance and true Contrition of Heart, and Perseverence to the End.

Being in Bed in the Country, I awaked before Sun Rising with heavenly Raptures, and knowing the Angel *Michael* adapted to the Time, I invocated for some apparent Vision of that Angel, turning my self to my Pillow with a vigorous desire, I immediately was in a sort of Repose, and forthwith saw

saw a Vision of the appearance of the Angel *Michael*, with another Angel (one of my Gardian Angel) close joyned to him in a sort of loose flying Garments, and in all Parts very Neat and Beautiful.

Having read some pious Meditations and Ejaculations, I became heavenly inclined, and perform'd my Evening Devotions with much Satisfaction; and invoked God, that *Gabriel* adapted to that Time, or my good Angel Gardian, or some other good Angel might visit and administer to me by Dream and Vision, to inform and instruct me as soon as I was in Bed; I perceived some spiritual Presence by certain Symptoms: I then ordered all my Family to Bed, that all Things might be quiet, and then took to my Repose, and was forthwith saluted by the Angel *Gabriel*, he seemed to appear in a thin wight Garment, his upper Parts naked, in the Form of a Man about 50. with a pale wight Countenance, and a short comely wight Beard, and presently instructed me not to defile my self with Lust or Vice, to live soberly, and refrain Drinking and Tipling, for that would hinder me of the Society of the good Angels. I seemed to ask, if he was that good Angel that some Years since did visit, and so eminently inform me, he said, he was not; I then asked the Name of my good Gardian Angel, the Letters of the Name appeared to me, he said, my good Angel was a-broad upon other Occasions, and would visit me in about a Week, and that I had two good Angels belonging to me; I then awaked, but immediately endeavoured for another Repose, desiring more of his Society, which forthwith I obtained, and was again embraced by the same Angel *Gabriel*, and desired to know the Name of my other good Angel, both Names appeared to me in Letters, I imagined, that I was about to write them, but awaked.

I could not keep my self so reserved the Week following as I designed, however the Sunday Night following in a Dream, the appearance of a spiritual Creature just seemed to salute me, and forthwith disappeared.

I saw in a Dream, the appearance of a very comely Person, who talked with me, and instructed me, saying, walk circumspectly and diligently, and take heed to all your Ways, *Redeeming the Time, because the Days are evil;* and drink not to

to excess, pray often and fervently, for that will bring you Peace and Quietness.

In a Dream, after many Difficulties, troublesome Journies, and Circumstances in the World, I seemed to be in the Presence of our Lord, who was represented to me as a pure Virgin, in all respects innocent without Spot or Blemish, in straight slender Habit, a pleated Garment, girt close about him; we seemed mutually to embrace each other, I clasped him in my Arms with all the Love and Joy I could, &c.

In *August* 1718. to the best of my Memory, being at work in the Country, I took up my Lodging in a lone House, about half a Mile distant from any other, and being newly in Bed, I began to think my self lonesome, and forthwith a sleep or a-wake, I could hardly discover my Gardian Angel seem'd to be close at my back in the Bed with its Arms over me; I seemed to take hold on its Hand, and so fell into some Discourse, I think at this Time, or within few Days of it, I find it minuted down, but not the Time; however I was informed, that altho' God had not granted me Wisdom and Knowledge, by the visible Presence and Administration of the blessed Angels, yet he had give me to understand the Course of second Causes, and to penetrate them by Art; and also did inform me by Dreams and Visions, and by this means give me to fore-know and understand Things in such measure, as he had done by other means to others; and that I should be content to receive the Mercies and Gifts of God in those ways, which he is pleased to bestow them upon me, and in such measure as he shall think fit I seemed to ask, when I should see and injoy the Presence of God, and was answered, as I think that in about seven Weeks, I should see and behold the Presence of God.

Sunday, Octob. the 5th. 1718. I was then in the Country at the said private Retirement, after Dinner I retired to my private Apartment, and spent one Hour in my private Devotions with much Satisfaction, and then about half an Hour past Two in the Afternoon, I lay down for a little Repose, and was forthwith informed, that Philosophers that have affirmed, that the World hath a Soul, and that the original Vertue and Vigour of all inferiour Things, do depend on the Soul of the World, have erred; for that the Soul of the World

World is God, and that God is in all Places, and illuminates all Things by his Presence, which I beheld in the Heavens in a certain Form, from whose Presence proceeded rays, which was present in all Parts of the World at one instant, beholding and illuminating all Things at one view, which appeared visible to me with all Caves, and obscure Places in the Bowels of the Earth, even unto its Center, all apparently at one instant in the Presence of God, and he present in all Things, and all Places.

That being in great trouble and perplexity about my mundane Affairs, almost all Things turned retrograde upon me, Losses and Crosses abounded, most Things miscarried with me, and some of my Servants generally doing me some Mischief, and insulting me; I knew that I lay under very turbulent and disadvantageous second Causes in Nature, and a Series of them. Yet under all these Calamities and Troubles, I still adored my God, and my Jesus; whose Providence still preserved me from all evident Mischief, either to my Self, Family, or Reputation: I constantly implored my God, and my Jesus to deliver me, and ease me of my Trouble, and remove the Burden that lay so hard upon me; at length on a *Sunday* Morning in Bed, adoring our Lord, I fell into a slumber.

And seemed to be visited by one, who said, that Christ was coming to visit me, I seemed to say, I wished it was so, that I might adore his Presence, the Messenger seemed forthwith to conduct me to an Apartment where Christ came, and appeared to me in a full, large and compleat Stature, his Gesture very meek and pensive, shewing some concern for my Troubles, and the Difficulties I then lay under; I seemed to pray, that he would be pleased to admit me to shew some Tokens of my Love and Zeal for him, whereupon he forthwith put out both his Hands to me, and I took hold on them, and so we seemed to stand with each of his Hands in each of my Hands, and I seemed to clap them with Zeal, Love, Vehemency and Rapture, which he permitted me to do, and seemed to Discourse with me about some Things: I prayed, that he would remove those Causes in Nature, which at that Time were so grievous and troublesome to me; to which he replied, that he could not do it (it seemed inconsistent

stent with the Course and Order of Things to be done) I seemed distinctly to view his Stature and Presence, which seemed something Large, his Hands which I had hold of comely and compleat, his Countenance meek and lowly and of a jovial Form, the Hair of his Head and Face of a dark Chesnut colour, and his Garment of a mixed greenish and brown Colour; and in this manner admiring his Presence I awaked, which appeared unto me much like his Picture, which I have seen curiously drawn.

Now here we are to consider, that Christ appeared as it were in his Humanity, and that in his God-head was before from the beginning determined in him; the due and proper Order, just Cause and Determination of all Things, which Law and Things have their Course co-essential both in Heaven and Earth to the ends of God's Progression; and that those Causes in Nature are not to be removed, but mitigated by Prayer and Humiliation.

That having begun this Impression, and considering the Promises some Doubts arose to my self about them, tho' I was well satisfied in them before; but finding my self in a good Condition of Mind, I invoked God at my Evening Devotion, to inform me by Vision concerning these Works, if they were truly from God, and if I should go forward to publish them, and that I might not by any means do any thing that should offend God, and that he would be graciously pleased to grant me spiritual Assistance and Information; I awaked sometimes in the Night, and in my Dreams had been very conversant, correcting and gathering Writings, Collections and Manuscripts, and separating the purer Parts and Parcels from other Things, which I seemed to do with Success and Approbation; and about Sun-rise in the Morning being Sabbath day I awaked, and meditating on these Things, I earnestly prayed to God, that I might receive satisfactory Information, I then fell into a Slumber, and then seemed forthwith to be conversant with some great and superiour spiritual Presence, and by some innate Property it seemed apparent unto me, that those Things were delivered by good Angels, and a Voice seemed to answer me in an austere Manner, as from that incomprehensible and incomparable Form in which God is represented in my Prayers saying, to this

this Effect, Why do you Question these Things? What were those I sent to deliver them (which I apprehended to be good Angels sent from God) and then I awaked throughly satisfied.

C H A P. IV.

Of the Church Militant, as it now stands.

THAT upon certain Occasions, considering the present State of the Church, and the Discipline of some of our inferiour Clergy, I applied my self to God, and by earnest Prayer invocated for Information and Satisfaction by spiritual Assistance, towards Midnight I awaked, and in my Dreams had been much concerned in Passages on a River of running Water represented by the *Thames* Westward were we met with some Precipacies, but at length landed at a certain Place, were I seemed to meet with an old Servant, who said he would leave all his present Affairs to conduct me Home; when our Business was done, we then seemed to be walking up-land to the Seat of a certain Prince, to deliver a Message on some extraordinary Affair, and then I awaked.

And considering the Circumstances of this Vision, I could not apprehend it was of any Satisfaction to me, as to what I sought for; whereupon it was instantly intimated to me, by some innate Property, that I should meet with something much more to my Satisfaction about Three or Four a Clock in the Morning: I then considered this Vision, and seemed to apprehend, that this Vision of passing through a River of running Water, and those Passages was to cleanse and purifie my Spirit, for the Reception of what was to follow.

Accordingly about Three or Four a Clock I awaked again, and in a Vision was visited as it were by a comely Matron; and she said, that God had sent me seven, sweet and beautiful Babes at one Birth, and that I should go with her and view them, she seemed to conduct me into an Apartment where they were, and shewed me them, which seemed to be most beautiful Creatures, some in swadling Clothes, and others

thers in a Cradle; and she said to me, take Care, Nurture, and bring up these Babes.

And being awake, I considered this Vision with much Satisfaction, and at last seemed to apprehend, that this Nation represented the Holy Spirit, and the seven Babes, the spiritual Gifts or Degrees of spiritual Wisdom, *viz.* of Wisdom, Understanding, Council, Strength, Knowledge, and the fear and love of God.

And whilst I was still considering these Things, it was immediately instigated to me by some innate Property, as follows.

Response.

Behold the Church Militant is the Vineyard and Garden of the Lord, in this Vineyard are several Inclosures (I think Seven) some have better Soil then others, and one better than all the rest.

But lo, many of the Husbandmen are slothful and idle, they take not Pains to manure and dig deep, that the Vines may have Root sufficient to bring forth good Fruit; the Roots are small, the Vines have little Sap, the Grapes are lower and shrivled, many of the Husbandmen live voluptuously, and are proud; the Ground is incommodeed with Weeds, and the pure Fruit corrupted.

Therefore the Slothful, the Idle and insufficient Husbandmen must be turned out (not to be destitute, but to be provided for according to their Ability) and their Vineyards must be given to others, they must have Over-seers and Task-masters set over them, and be brought under another Discipline; and the Garden must be weeded, that the pure Fruit may flourish and abound, and the Flocks feed with better Fruit.

Then shall those Hedges and Inclosures be broke down, and we shall become one Vineyard, and one Flock, under one Shepherd, even the Lord Jesus Christ; to whom belongs all Power, Glory and Honour, for his is the true Body of the Church, and is Life Eternal.

Happy are those that shall see these Days, for then shall be Peace upon Earth, and twice happy shall be that Prince that sits

sits upon the Throne, and those that shall bring this Work to pass, for the Lord God will support them against those that shall oppose it.

Exposition of this Response.

Behold, the Church Militant is the Vineyard and Garden of the Lord, in this Vineyard are seven inclosuers, some have better Soyle than others, and one better than all the rest. Consider that with these Things I had also an innate Idea of the intent and meaning of them.

By the Church Militant is signified the whole Church, and Company of the Faithful throughout the World; the seven Inclosuers represents the several different Opinions and Communities of Christians, and that with the better Soil, Represents our National Church; built upon the best Constitution and Discipline in the whole World.

But lo, many of the Husbandmen are Slothful and Idle, they take no Pains to Manure and dig deep, that the Vines may have Root sufficient to bring forth good Fruit.

The slothful and idle Husbandmen, are those Pastors which take not Pains to know the Truth and Efficacy of their Religion and Spiritual Things; and are therefore, neither able nor industrious to teach them to their Congregations. By the Roots, is meant true Knowledge and Understanding in the Mysteries of the Scriptures and Spiritual Things.

The Roots are small, the Vines have little Sap, the Grapes are sower and shriveled.

That is the Knowledge and Understanding of many of our inferior Clergy is meant, and therefore does not penetrate with its desired Effect; for by the Sap and Vines is meant the growth and progression of the true Christian Reformed Religion; and by the Grapes, the Word preached. By the Sower, and shriveled Grapes, the unsound and inspired Doctrine preached by some of our Clergy, and the many mistakes, blunders and reflections in Party Things which they utter from the Pulpit in Expounding the Scriptures.

Many of the Husbandmen live Voluptuously, and are Proud, and feed their Flocks but meanly; the Ground is incommodeed with Weeds, and the pure Fruit corrupted.

That is, they are devoted to please themselves and their sensual Appetites with superfluous living, and other Concience, indulging and dulling their Sences, which renders them uncapable of being acquainted with Divine Things, and spiritual Illuminations, to penetrate and teach the true Mysteries of Godliness; and that Religion they profess in the true Doctrines of the Scriptures, Christ and his Apostles, and the true Discipline of our holy Church. And are only boy'd up with an empty conceit of their University Learning, and Orthodox Divinity, as they call it; and despise all Sacred and Mystical Truths delivered by others, accusing them with Enthusisme and Error; inveighing most grievous and bitter Sentences against them. And by the Weeds is meant those Allegories, Metaphors and Hyperboles two frequently used by many, inverting, and perverting the true and simple meaning of the Scriptures, into what Shape and Form they please; whereby the Truth is often prejudiced or strained beyond its Bounds, and run into lengths beyond their understanding; and many of weak ability, advance, in their Pulpit, their own Doctrines and Sentiments of Things, without Expounding the Scriptures, or bringing any Scripture Proofs to prove their Assertions; how many Sermons have I heard when the Preacher has not once understood the Text he preached from, and the Truth more prejudiced and called in question by a weak and feeble Defence, than by the strongest Opposition. Therefore we might say with a great Doctor; that some Men might do their Country better Service at the Plow, than in the Pulpit.

Therefore the slothful, the idle and the insufficient Husbandmen ought to be turned out, (I do not say, to be destitute, but provided for according to their ability) and their Vine and given to others, qualified for the Performance and Discharge of that Trust that is reposed in them; which is no less than to take care of the Souls of their Flocks and Congregations, and to Visit and Teach the Inhabitants of their Parishes the true Path-way to Eternal Life and Happiness. Therefore should they have Overseers and Task-masters set over them, to examine and see that they discharge that great Trust reposed in them; and upon just and due Complaint of the Heads and Overseers of Parishes, to be Cited, either to do their

their Duties, or be discharged from that Office, and by this Means be brought under the true Discipline of our National Church, as by our Laws is Established.

Now let us take a short view of those Laws, what they are, and thereby let Judgment be given; that we may be determined by them.

C H A P. VI. *Of the 31st. of Elizabeth.*

THAT, Whereas, by the intent of the Founders of Colleges, Churches, Collegiate Churches, Cathedrals, Schools, Hospitals, Halls, and other like Societies within this Realm, and by the Statutes and good Orders of the same; the Elections, Presentations and Nominations of Fellows, Scholars, Officers and other Persons to have Room or Place in the same, are to be had and made of the fittest, and most meet Persons being capable of the same Elections, Presentations and Nominations, Freely without any Reward, Gift, or thing given or taken for the same; and for true performance whereof some Electors, Presentors and Nominators in the same, have or should take a Corporal Oath to make their Elections, Presentations and Nominations accordingly. Yet notwithstanding, it is seen and found by Experience; that the said Elections, Presentments and Nominations, be many times wrought, and brought to Pass with Money, Gifts and Rewards; whereby the fittest Persons to be Elected, Presented or Nominated, wanting Money or Friends, are seldom or not at all Preferred, contrary to the good meaning of the said Founders, and the said good Statutes and Ordinances of the said Colledges Churches, Schools, Halls, Hospitals and Societies, and to the great prejudice of Learning and the Common-wealth, and Estate of the Realm.

For remedy whereof, be it Enacted, by the Queens most excellent Majesty, the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the Authority of the same,

That

That, if any Person, or Persons having Election or Voice in the Nomination or Choice of any Person to have Place in any Church, Colledge, School, Hospital, Hall or other Society, shall take any Reward directly or indirectly, or any Promise or Assurance thereof, directly or indirectly for such their Election or Voice; that then such Place shall be Void, and that then such Persons as hath Power to dispose thereof, may dispose of the same, as if the Person before Elected or Appointed were actually Dead.

That at every Election, this Statute, and the Statutes of the Society which concern Elections shall be read.

That if any Person or Persons, Bodies Politick and Corporate, for any Reward, or assurance thereof, directly or indirectly, take, or by reason of any Promise, Agreement, Grant, Bond, Covenant or other Assurance, do Present or Collate any Person to any Benefice with Cure of Souls, Dignity, Prebend or Living Ecclesiastial, or give or bestow the same for any corrupt Consideration, every such Presentation, Investiture and Induction thereupon shall be void; and from thenceforth the Queen, her Heirs and Successors, may Present or Collate thereunto, or give or bestow the same for one Turn only; and that whoever shall give or take such Reward, or make such Assurance shall forfeit the double Value of one years Profit of such Spiritual Promotion, and the person taking such Promotion shall be disabled in Law to enjoy the same.

All which Forfeitures shall be divided betwixt the Queen, her Heirs and Successors and the Prosecutor, to be sued for in any of her Majesties Courts of Record in which no Essoine, Protection, Priviledge or Wager of Law shall be admitted or allowed.

In Cannon the 40th. of our Church, it is said, To avoid the detestable Sin of Simony, because buying and selling of Spiritual and Ecclesiastical Functions, Offices, Promotions, Dignities and Livings is execrable before God, therefore the Arch Bishops, &c. shall, before every Admission, &c. Minister to every Person to be admitted, this Oath in Manner and Form following.

In *N.* do swear, *That I have made no Symoniacal Payment, Contract or Promise, directly or indirectly by my self, or by any other to my Knowledge, or with my Consent to any Person or Persons*

Sons whatsoever, for or concerning procuring, and obtaining of this Ecclesiastical Dignity, Place, Preferment, Office, or Living (respectively and particularly naming the same, whereunto he is to be admitted, instituted, collated, installed, or confirmed) nor will at any Time hereafter, perform or satisfie any such kind of Payment, Contract, or Premise made by any other, without my Knowledge, or Consent. So help me Gd through Jesus Christ.

Canon 41. That a Minister shall have under him in the Benefice, where he doth not reside, a Preacher lawfully allowed, that is able sufficiently to teach and instruct the People.

Canon 47. Every beneficed Man shall cause his Cure to be supplied by a Curate, that is a sufficient and licensed Preacher.

Canon 48. No Curate or Minister shall be permitted to serve in any Place, without Examination and Admission of the Bishop of the Diocess, or Ordinary of the Place, having Episcopal Jurisdiction. Nor any serve more than one Church or Chappel upon one Day.

Now we have collected these good Laws and Orders of our Church, that they may be applied as Occasion offers, and that those intrusted with the Dispensation of them, might apply them to their proper Ends, that they may be ratified and rejoice; and our Churches supplied with fit and able Men, qualified with Understanding, Principels, Earnestness and Zeal for the Performance and Discharge of their Function and Office; that this Garden may be weeded, and freed from dull, ignorant, infiped, and unintelligible Preachers: That the pure Fruit of sound Doctrine may flourish and abound, and the Flocks feed with better Fruit.

Then shall these Hedges and Inclosures be broke down, and we shall become one Vineyard, and one Sheetfeld, and be one Flock under one Shepherd, even the Lord Jesus Christ.

What is this but a Prophesie of these latter Times, wherein God hath determined to reduce all Christian Professions into one, and hath chosen our National Church, and its Orders, Discipline and Doctrines, reduced to their Primitive Purity to be a Foundation, whereon to build all the rest; that these Inclosures, that is different Sects in Religion may be taken away, and our Church extend it self over the whole

Vine-

Vineyard of the Lord, that all other Perswasions may come into us, and joyn with us ; then shall we dwell in one Center, and the Fruit of *Paradice* shall appear, that nothing may be on Earth without Comfort, for the first shall be last, and it shall be a Kingdom without Corruption ; and this Church of Christ shall be that beloved City, protected by the Power of God from its Enemies, *Rev. 20.9. And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City : And Fire came down from God out of Heaven, and devoured them.*

Hence it is evident, that the true intent and meaning of these good Statutes, Ordinances, Constitutions, and Canons were constru'd and made, that the fittest and ablest Men should be preferr'd to Benefices in the Church, that Curates Assistant to them shoud likewise be fit and able Men, and discharge that Trust reposed in them ; and that Ecclesiastical Promotions should by no means be purchased, or obtained with Money or Reward ; yet notwithstanding, these Things are not generally complied with, is it not a complaint of several Parishes, that the Rectors seldom preach to their Parishioners, that they appoint mean and indifferent Persons to officiate for them, that Parishioners and others receive but little Benefit by their Preaching, and that unless, these Things be forthwith redressed, our Holy Church may dwindle by Degrees into a stupid Carelessness in Religion.

That for Example, I come now to relate some Passages from the Parish where I now live in, and am a Parishioner.

That this was by Act of Parliament made a distinct Parish of it self about 1691. within the Diocese of the Bishop of *London*, and a Rector appointed to take Care of the Souls of the Inhabitants of the said Parish, and the said Parish to raise for the Maintenance of such Rector 130 Pounds *per Annum*, by an indifferent Pound Rate, not exceeding Six Pence in the Pound, to be confirmed by two Justices, or the Bishop of *London* ; and that the Advowson and Patronage of the said Parish Church be invested in such Persons, who rightfully is, are, or ought to be seized and possessed of the Advowson of *White Chappel* ; and he, she, or they, and his, her, and their respective Heirs, Executors, Administrators, and Assignes shall be seized, and possessed, and interested respectively in the

the said Advowson of the said Parish Church of St. John *Wapping* aforesaid, for such Estate and Interest, as he, she, or they lawfully have, and shall have, of in and to the said Advowson of the said Parish Church of *White Chappel*.

That the Rector may Nominate and Appoint with the Consent of the Bishop of *London*, one able Minister in Priests Order to reside to be a Lecturer and Curate to assist the Rector, out of the yearly Sum of 130 Pounds, paying him 30 Pounds *per Annum*.

That it was also Enacted, That *John Russel* then our Minister should be, and is hereby constituted the first Rector of the said Parish, as fully and effectually to all intents and purposes, as if he had been presented, instituted, and induced thereunto.

Now as we are informed, the Advowson and Presentation of *White Chappel*, and consequently of this our new Parish was purchased by *Brazen-Nose Coll dge*, from some Lord or other Persons having the right of Advowson, and the next Presentation bought or purchased from the said Coll dge or others, about twelye Years before the Death of our first Rector, by the Father or other Relation of our Minister, who now enjoys it for a certain Sum of Money; and since Institution and Admission into the said Promotion, has not truly answered his Vocation, according to the Expectation of the said Parishioners, by his Delivery, Attendance, and Conduct; having since his Admission taken a Farm in the Country of about 100*l.* *per Annum*, which he seems to occupy contrary to the Statute of 21. *Hen.* 8. 13. That no spiritual Person shall take a Farm to himself, or his use, upon the Forfeiture of 10*l.* for every Month, they shall occupy any such Farm.

So that he seldom officiates his Duty, but has placed upon the said Parish an indifferent Curate, and intrusted him mostly with the Care and Cure of the said Parish; and another indifferent Person to read Prayers, and administer Divine Service, much to the dislike and prejudice of the spiritual Benefit of the said Parishioners.

That also the said Minister, upon the Death of our Church Clark, did nominate, appoint, and cause to be Register'd, contrary to the Custome of the said Parishioners, and other Churches

Churches within the Bills of Mortality, the said Curate to be Church Clark as well as Curate; and another appointed to officiate under him, and so taking from the said Curate part of the said Salery of 30*l. per Annum*, as we are informed making good that deficiency out of the Clarkship, that upon the Parishioners dislike of this Practice and Imposition, the said Curate resigned the said Clarkship, upon which the said Rector nominated and appointed the said Person, who officiated to be Church Clark to the said Church and Parish, and he registered without the Knowledge of the said Parishioners, contrary to the Custom of *White Chappel* Parish, or St. *John Wapping*, who is ingaged to pay out of the said Clarkship, a certain Sum to the said Curate, in order to lessen the payment of the said Salery of 30*l. per Annum*, which ought to be paid according to the said Act of Parliament.

Whence it is evident, that we the said Parishioners are intirely deprived of all those good Laws, Statutes, Ordinances, Constitutions, and Canons made and appointed for the good of the People, and the Common-wealth, and Estate of this Realm, and are apparently bought and sold.

That whilst I was about to write these Things, I advised with some of the Heads of our Parish about the Premises, who gave me some Account of what they knew about them, but little Encouragement; tho' all agreed, one saying, it had been an adjudged Case of selling and purchasing such Ad-vowsons, and tried in some of the Courts of Record upon the like Occasion, but no Relief. So that I had as it were determined with my self, not to procced in this Undertaking, but that Night I received the following Vision, so that having put my Hand to the Plow, I must not turn back for the Lord followeth, and his Angels drive the Plow.

The Vision.

That coming to a certain old, and as it were decayed House within the Door of that House sat one that was the Mother or Mistress of the House, sick and disordered in Body, and forthwith voided her Excrement, which run from her into a Passage leading to a Vineyard or Garden above and behind that House, where I was in the Passage at the Door of the House from

from those Excrements proceeded a grievous and obnoxious Scent, in so much that I could not bear it, but seemed to stop my Nose to evade it; and went out at the Door of the Passage, as it were into the Street, where I met with some Acquaintance, I said to them come not here, for the Mistress of this House is voiding her Excrement, which makes so obnoxious a stink that it is not to be bore with, but I returned to the Door of the Passage to fasten it, least any should enter in, and corrupt or discommode the Garden, and seemed forthwith to bolt that Door with in side, which I had no sooner done, but an ill-favoured obnoxious Harlot came without side, and found a hole in that Door, through which she put her Hand and unbolted the Door; upon which I shut it again, and kept her out, and fell to work in stopping those holes to prevent her opening that Door again. I then found my self at the upper Part of the Vineyard, and going out at the upper Gate with my old Friends and Acquaintance, and so we seemed to be going about our other Occasions; upon which the Mistress and Keeper of that Vineyard, speak to me, and bid me go back into the Vineyard, and I should find a Branch with seven Cherries, or other Fruit upon it, and that I might gather and eat them; I then returned into the Vineyard, and immediately found a Bough with seven Cherries upon it, which I pick'd off, and seemed to put into my Coat Pocket, and then proceeded further into the Vineyard, until I came to a sort of a Thicket, where hung a Branch with seven other Cherries upon it, I gathered them, and also put them into the Pocket to the rest, and began to eat them one by one, and was returning to my Company; upon which appeared to me close above the said Thicket (I think) seven beautiful Babes joyned near together, as it were Cherubims, crying out, and saying, if you leave us, that wicked ill-favoured Harlot will enter and destroy us, and there will be heard Lamentation and Weeping and great Mourning, *Rachel weeping for her Children, and not to be comforted, because they are not*; and this Sentence they repeated with much concern and vehemence several Times, upon which I run to the side of the Garden, and looking through the open Pales, saw my Company proceeding their Journey; I seemed to call to them, saying, return you must

not go, I cannot go with you, if I do, that wicked Harlot will kill and destroy the Children, I then returned to take care of them, and found them safe as I left them, well favoured and in good Condition; and then seemed to be eating the remainder of the Fruit in my Pocket, the Children said those Fruit were fitter for us Children, and you might feed us with them; upon which there was forthwith placed by me several Dishes of the same Fruit, cleansed from all foulness and the Stalks taken from them, which appeared most delightful, more like unto Pearls then Fruit, and fine Civers to them to keep them from Dust and Corruption; upon which I said, now my Babes you shall want no Fruit, here is Plenty of it, both to feed you and all the Flock.

Exposition of this Vision.

The old House represents our old *Roman Constitution*, the Mother or Mistress of that House, the Popes *Usurpation* and *Jurisdiction* sick and disordered by the *Reformation*, the Excrements are those Dregs and Corruptions that proceed from it, and still remain as an obnoxious stink in that defiled Passage to our Garden of Felicity; which we and our Brethren are to evade, the Door of that Passage is the corrupt way opened by Bribery and indirect Promotions, which we are to endeavour to shut up, that ill-favoured Harlot is Money, and the Hands which find holes to open that back Door, and purchase spiritual Promotions, and so break into our good Constitution, my working to fasten that Door, represents my honest endeavours to remedy those corrupt Practices for the future, with the Consent and Approbation of our Brethren, by a suitable Address to our Superiours.

Now these Things we find typified, *Rev. 13. 16, 17.* *And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right Hand, or in their Foreheads: And that no Man might buy or sell, save he that had the mark, or name of the beast, or the number of his name.* Now judge for your selves, if these be not the Marks and obnoxious Excrements and Dregs of that Beast *Rome*, whose Character and Mark is described, *Rev. 17. 5.* *And upon her Forehead was a name written, Mystery Babylon, the Mother of Harlots, and*

and abominations of the Earth. And in the 40th Cannon of our Church. *To avoid the detestable Sin of Simony, because buying and selling of Spiritual and Ecclesiastical Functions, Offices, Promotions, Dignities and Livings is execrable before God, &c.*

The upper Part of the Gate of the Vineyard represents the true and uncorrupted Way into it, and our old Friends and Brethren that joyn with us in using means to defend, maintain and keep that Way; but seem to be turning as it were our Backs upon those endeavours, and my self discouraged, and going to proceed with them only in such Measures that may not take Effect.

The Mistriss and Keeper of this Vineyard represents the Holy Spirit, by whom it is kept and preserved, which called me back into the Vineyard, to prosecute these my honest Endeavours to preserve it from Corruption; and the Branch with the seven Cherries, represents the seven degrees of spiritual Wisdom which I am permitted to partake of, to enable me to carry on this Work. The Thicket where the second Branch grew, which I also gathered and took to my self; shews the full grown and well supplied Branches of our Church by good Pastors, and those butiful Babes or Cherubims over it, the seven Spirits before the Throne of God which illuminates it, and our good Pastors with Wisdom and Understanding in spiritual Things; my seeming to be going back to my Company, shews my seeming discouragement to defend this Vineyard from that Harlot Money, that would destroy those Gifts and degrees of true Wisdom by idle and negligent Pastors; but the Call and Cry of those Cherubiniis shews my being called back to my honest and vigorous endeavours to preserve those Babes from being destroyed by her; their saying that the last Fruit was fitter to feed them than my self, shews that pure Knowledge, Wisdom and Understanding would better become our best Pastors than my self a Lay-man; but the several Baskets of pure Fruit placed by me to feed the whole Flock, represents those Doctrines collected and delivered in this Impression, pure and undefiled; and are sufficient for all that truly seek after Divine Knowledge, Mat. 7. 8. *For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh*

it shall be opened, Mat. 25. 29. For unto every one that hath shall be given, and he shall have abundance, but from him that hath not, shall be taken away even that which he hath. Now the Cavers shews that they shall be hid and preserved from those that would corrupt and despise them, Mat. 7. 6. Give not that which is holy unto the Dogs, neither cast ye your Pearls before Swine, least they turn again and rend you. This must I expect from some.

Yet happy is he that endureth and appeareth a Labourer before the Lord, for he shall enter into the holy Hill, and shall be crowned with Victory; such as God coveteth, they flee from him, yea such as serve at his Table become his Enemies. Therefore thus saith the Lord, I make Seed but I reap it not, I build but I enjoy it not: The sinner knocketh and is not heard; but he that is just entreth; for into the Sanctuary of the Lord no unclean Thing cometh, but being cleansed they enter. He that is a Prophet or an Apostle, or a Servant of the Lord, and so seperated from the rest, let him do his Duty, first that he make himself clean before the Lord; and then may he hear and sit in Judgment against the impure and unjust, and may see the Works and Wonders of the Lord in his holy Place.

Wisdom sitteth upon an Hill, and beholdeth the four Winds, and girdeth her self together as the brightness of the Morning, which is visited with a few, and dwelleth alone as though she was a Widow.

Darkness yieldeh unto Light, the greater excludeth the lesser, the more a Man knoweth wickedness, the more he shall hate it, being called back; the more they knew the shadow, so much the more they delight in the Body; holy is the Money that is gotten righteously, but accursed are the Evils that are reaped with wrong.

Are you not afraid of the Power of God when it becometh a scourge; wherefore hath the Lord made the Earth, but to be glorified in the Creatures thereof; and what is he that glorifieth God on Earth but Man, think you not therefore that the Lord hath not care of his People, think you that there is a Seat upon Earth wherein he hath not hidden the Might of his free Power, doth Satan get a Soul that he is not privy of.

There-

Therefore let us now address our selves constantly to God with that Prayer delivered to us suitable to this occasion by the Angel Jubanladace.

O God why should the People upon Earth Rejoyce, or wherein should the Pleasures of their sensual Delights be fixed, why doth the Moon hold her Course, or why are the Stars observing an Order. Why are thy People thus scattered abroad, because iniquity hath caught the upper hand; the Doors of our God are polluted, his Temple desolate, his Commandments violated, and his Glory accounted as nothing. But wilt thou suffer, or canst thou hold thy Hand from thy great and mighty Stroaks most high God, most mighty God, most honourable God, have Mercy upon thy People, respect the Creation of those wherein thou hast delighted; suffer not the Serpent to extol his head above thy Altars, neither let thy holy Vessels be poisoned with his venome. For thou art mighty, and overcomeſt all and who can rebel against thy Strength, bend down thy Merciful Eyes, behold this Confusion, look upon thy Temple and see the desolation thereof; and then in thy Mercy O ſhow thy ſelf to be a God, and ſuch a merciful Governor as bath Compaffion upon those that are diseased, yea even unto death; O let thy Faithful live, and be like the Fruitfull Vineyard. Grant this O mercifull God, through Christ our Lord Amen.

Now let us Consider and Mufe a little on ſome of our Pulpit management.

That being in ſome Neighbours Company, and happening accidentally to fall upon ſome Discouſie about the Church and preaching, one in an indifferent manner ſaid, that he thought I knew as much as ſome of our Parsons, I ſaid, thinking no hurt, that I believe I did; upon which one of the Company took me up in a very ſcornful and reſecting manner, and ſaid I ought or ſhould be humbled; whereupon ſome Words arroſe about the Clergy and other things, hence in a Little time as I thought, the Ministers of our Parish ſeemed to cast ſome Squibs at me from the Pulpit, and knowledge, Philosophy, Predictions and ſuch like Combustables, ſeemed to be congeled into a ſort of Football, ſo that they could ſeldom get into the Pulpit without giving

ing it a kick, however I took little Notice of this Peck at first, but went to the Communion as I used to do, and have from my Youth; but the next Sunday I met with some Reflections as I took it for coming there, and still this Football continued to be kicked before me, inveighing strange Things; so that finding no Peace in *Jerusalem*, it occasioned my Resentments, and I did say, that I would carry a Book or Paper in my Pocket, and note down some Things that might be said upon this one, after a very good Sermon made his Application directly at me, saying, I thought to have done with it; but I have met with a fresh supply, and he says he will bring his Book of Remembrance to note down the Slips we make, but let him do it, and so one, and indeed it was very true, for I had it then in my Pocket, but never had made use of it, when Sermon was ended the Church Clark called the 131 *Psalm* as follows, *O Lord I am not puffed in Mind, I have no scornful Eye; I do not exercise my self, in Things that be too high.* After this, I observed that our Church Clark had forgot to know me, where-ever I happened to meet him, although we had been acquainted 20 or 30 Years; however this gave me a direct opportunity to charge and attack them with the Premisses, whereupon I wrote a Letter to the Person, who preached that Sermon as follow.

Reverend Sir,

I Was surprized to hear you, after so ingenious and good a Sermon, to apply it in a Peak against me, and after that your Clark by what Instigation: I know not to call a Psalm to degrade me in the Church; but so it is, we pay to the Support and Maintenance of Parsons, which at the same time take opportunity to upbraid us in the Face of a Congregation. I am convinced, that I have heard few Sermons from you, and your Accomplice three Months last past without some Squibs thrown at me; I thought it had been the Duty of Pastors, if any Thing was exhibited against a Parishioner, either to send for, or visit that Person, and give a seasonable Reproval or Advice, and not to inveigh against 'em in the Pulpit, I own I have been guilty of Passion and such failings, as some of you are, this is not the way of Reproval, but widening the Breach; I have been Reprimanded for communicating

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at my own Parish-Church, as to a Book of remembrance, to Note down the Slips you took notice of, I never yet made use of any such Thing, but wish I had, when I heard my self reviled and affronted ; neither shall the Squibs thrown at me deter me from doing it on the like occasions. God sometimes suffers us to fall, to make us sensible of our Folly and Miscarriages, for which I submit my self to God, and not to the Pride and Malice of Men : I shall serve God, and believe as I think fit ; I want none of your Revilings, neither do I value them, the Person who (it is like) has been the promoter of all this (may) inveigh me because, perhaps, I know more of a Science he professes than himself ; which its like may be the Case of some others, y^e, &c. I find, are made the Instruments (of some Accomplices) Malice against me I must needs say, I have known more mischief done, and People set at variance by the Priests, then ever I have known reconciled by them, and so farewell, I am

*Your humble Servant
Truth and Daylight.*

There was some other little particulars in this Letter not material to print.

Soon after this, an acquaintance that was intimate, both with our Lecturer and Rector, said that he had seen my Letter, and that they had had some talk about it, and that they both strenuously, as he said, denied their having any design upon me (perhaps they might not then know the Man) but that the design was leveled at me I very well know, and had seen Visions of some Persons in the Pulpit in Priests Habit, acting the Quack Doctor, and in others Dogs barking and following to devour me ; and one laid hold and made an empresison upon me, but some Person came to my assistance with a certain Instrument, and we cut them down.

However my acquaintance said, that both our Rector and Lecturer would visit me the next Sunday Evening, and satisfy me in the Premises ; but that Sunday I had my Letter answered in the Pulpit, with some Squibs and Reflections, and they performed not their pretended Visit.

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Upon this I went and paid a Visit to the Person to whom I wrote the Letter, with all the good Nature suitable on that Occasion, and informed him that I was the Person who wrote that Letter, and modestly taxed him with the Premises, he strenuously denied that either himself, or our Minister had any design upon me; I then put it home to him, and asked him how he could tell in the Pulpit, what I had in my Pocket, and what I had said, if he designed nothing against me, or knew nothing of that Affair, and how he came to express himself in those Particulars; upon which he could say no more but that they hit on Things odly sometimes; we then began, as I thought, to be very frendly in our Conversation, and I talked very freely with him on several Curious Things, both of Divinity and Philosophy; and did say I heard them sometimes talk of Things in the Pulpit which they did not understand: At length we happened upon some Discourse about the Resurrection of the Body, and I did say that at the Resurrection we should not be raised with these corrupt Bodies that we now have, but that from some Particles of this Body we shall be raised with Bodies produced by the Power and Word of God, of a different Species, that is a Spiritual and Immortal Body, restored by the Body of Christ given for us, and given to us in the holy Mystery of his Incarnation, Passion and Resurrection, with which our Vital which sleeps and as it were becomes extinct until the Resurrection, shall survive, awake and be raised, into which the Animal Spirit or Soul shall re-enter, and so be raised a Spiritual and Incorruplicable Being, fit to inherit the Kinghdom of Heaven; and so we parted as I thought, very good Friends, and he promised that both he and our Minister would forthwith visit me, in order to reconcile this Difference; I said I should be glad of their Company, and defired they would perform that Promise.

But I think it was the next Sunday he Preached upon the 2 Thes. 2. 11. *And for this Cause God shall send them strong delusions, that they should believe a lie;* in which Sermon was Reflections of that Nature, and something said about being Affronted, but I could hardly discover whether his design was upon me or my Adversary; but I think after Sermon the 131 Psalm was called again.

Then

Then I found that what I had said about the Resurrection was with prejudice imparted to our Rector, who being desirous as I think, to contradict what I had said, preached upon the 1 Cor. 15. 38. *And to every Seed his own Body.* In opening this Text, he began, as I took it, with some Squibs at me, and what I had said about it, and then proceeded in his Discourse, to maintain by many Arguments in effect, that we should be raised with the very same Bodies we now have, this very Flesh, Hands, Fingers, Eyes and every thing appertaining to this very Body of ours; and that the same Hands which are lifted up to God in Prayer, shall be raised at the Resurrection, and also that every Particle of the same Dust from the same Body in the Grave, or elsewhere, shall be gathered together and united into the same Body sown; and to this purpose was the whole Discourse of that Sermon.

Then followed a Sermon by our Lecturer upon Psal. 1. 1. *Blessed is the Man that walketh not in the Council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.* In this Sermon, after some Squibs was exhibited, what a pitch of wickedness a Man was come to when he scorned Reproof, or reflected upon such Doctrine as they think fit to preach; and the next time I came to Church, the Clark called the same Verse of the same Psalm.

So that at this Time, falling in Company with a Minister of my acquaintance of nearly the next Parish where I had lived for many years, and one with whom I had had Conversation, a Man of good Parts and Learning; and one from whose hands I had frequently received the Communion, I informed him how I had been used by the Ministers of our Parish, and how that difference began, and that our Minister, to contradict some things that I said, had preached a Sermon with little truth in it; he desired to know what it was, I told him, he said that he was of my Opinion, but they did not all breath through the same Nostrils, and that he would speak with them, and make us Friends; that he knew very well that I understood things as they did, having Read and Studied many years; and that he did believe me a very honest and knowing Man: I said I should be very glad to meet him and them at any Time or Place they would appoint;

point; but I heard nothing from them, they still continued to disturb my Peace after the same manner, so that I was obliged for my Peace sake, mostly to leave my own Parish-Church, and go elsewhere, and applied my self to God by earnest Prayer, desiring he would be graciously pleased to grant and shew me some Vision, that I might know, and be satisfied in these Affairs, and of my Spiritual State, upon which I received the following Vision.

That walking upon the edge of a Hill, on the top of the rising Ground appeared a Mansion House, and from that to the Valley descended a Vineyard like Garden walled in, in which were some Gardiners or Husbandmen a digging, (I think three) that when I approached near and viewed them over the Wall of the Garden, by help of the rising Ground, they forbear digging, and reviled me, whereupon I reviled them again, saying they were Idle and naughty Servants to neglect their Masters Work, and revile an innocent Person whom they knew not; upon which they left their Work and pursued me with much vigour to do me some hurt, but I made my Escape till they left their pursuit, and by another Way came to the Mansion House on the top of the Hill, and being without-side next the Garden, I was in full view of my Adversaries at some distance, that they could not approach near me, but in a violent manner they pelted at me with Stones which they threw at me with such Strength, that, at a large distance they came about me with much Force, and one hit me on the Face and made a red Lump or Impression on my Cheek; but with some difficulty I keep out of the way of those Stones which flew with violence against the Mansion House, and broak some of the Glass in one of the great Windows of that House, and made several Impressions in the Wood-work of the House, whereupon I was admitted into the House, and kindly received by the Governess of the Family, and the Servants.

I then acquainted them of the matter, and that some Servants had cast Stones at me, and shew the Governess the broken Window and also the Mark in my Cheek, and we viewed the Woodwork of the House where the Stones had made several Impressions and on a Raile within the House, representing the Rail before a Communion Table; upon which

which the Governess of the House resented the doings of those Servants. Then came in some other Workmen from the Garden, as it were to Break-fast, and I was invited to partake with them; I said I could not eat the Crust of their Bread, but if they would help me to some of the Crumb or inside, I would eat, whereupon I was kindly served with some of the purest and softest part of the Bread, which seemed very sweet and pleasant, and of a leavened Colour and Substance, whereof I eat and drank and prepared to depart for that Time, and the Governess and the Servants took leave of me, with much Esteem and good Nature.

Exposition of this Vision.

The Mansion House represents our National Church, the Hill its good Situation and Distinction, the Garden walled in represents the several Congregations of People within her Jurisdiction, the Diggers or Husbandmen represents the Clergy and Pastors of the Church, those that reviled and pursued me represents those idle and naughty Servants, that leave preaching the pure Word of God to their Congregations, to inveigh against some Persons, and pursue some ill-natured Cause against 'em, for some pretended Affront given by viewing them and their doings, and throw such Stones at them, that if they could they would dash out their Brains.

The Governess of the House represents the Holy Spirit by which the Church is governed, and which admits of no such doings; the broken Window and Impression made in the wood Work, shews the Reproach that is brought upon the Church by such idle and naughty Servants, that preach unsound Doctrine, and manage party Causes in the Pulpit, to gratifie their own Pride, Malice, and Avarice, and accuse whom they please with Crimes tho' they know nothing of them, the bruised Rail within the House, denotes the Impression made at the Communion Table, by driving from thence the true Servants of God, and his Son Christ by their unjust Reflections.

The red Lump and Impression on my Cheek, denotes the discountenance and resenting Blushes that appear'd in my Face; when those Stones were cast from the Pulpit and Desk, the best Part of one whole Year, &c. The

The Servants within the House represent the Bishops and dignified, the Servants that came to eat represents those good Pastors that mind their Work, and preach the pure Word of God to their Congregations; and take eat and administer to those that come to the Holy Communion worthily, the true Body and Blood of Christ, which he has left with the Governess of the House, to entertain all those that truly come their to be refreshed, and spiritually nourished thereby.

The Crust that I could not eat, shews, that I could not communicate with those that were my Adversaries, being forced to leave my Parish Church, and communicate by another way at other Churches, the pure and soft inside of the Bread, denotes my being fed with the pure Bread which that House affords, even the true Bread of Life, the Spirit of Wisdom and Understanding, in the true Mysteries of God and the Church, and that being soon after this Vision at a Church, were a Bishop accidentally administered the Sacrament, even the same Bishop to whom I deliver'd the Letter before specified, and discoursed with: I received the Bread from his Hands, and he laid his Hand upon me, and dismiss us with much courtesie and pleasantness, the brownish Colour and Substance represents the true Body of Christ given, and received by all that truly receive it, and believe it to be so his true Body, and his true Blood given for us, and given for us by his true Church.

Some time after this, thinking the Storm might be over, I came to our Parish Church again, and our Minister seemed to preach as it were a capitulating Sermon, saying, that we ought to forgive one another; and that Things might be misrepresented to them, that they might be misinformed, and that we should not expect a formal Reconciliation by visit and the like; and Sermon being over, I perceived him and his Curate fix their Eyes upon me, I then turned my Back upon them and went Home, and considering the Premises I thought as it now appear'd, that there was others concerned as Emissaries and Tale-bearers, it was most seasonable that a personal Reconciliation should be made, and that Parties concerned should come Face to Face, that I might discharge my self from that Wrong and Injury that had been done me; however the next Sunday I came to Church again thinking

no hurt, upon which the Curate not long before admitted in to Priests Orders was advanced into the Pulpit, and he renews the Battle with whole Broad-sides of unhandsome Reflections, and intimates that some Persons tho' seemingly devout and religious at Church, were otherwise Hypocrites, vile and malicious, and after Sermon was called, *Psalm 141. 3, 4, 5.* *For guiding of my Mouth, O Lord set thou a watch before, and also of my moving Lips, O Lord keep thou the Door. That I should wicked Works commit, incline thou not my Heart, with ill Men of their Delicates, Lord let me eat no part. But let the Righteous smite me, Lord for that is good for me, let him reprove me, and the same, a precious Oyl shall be.*

Now whether this Point of Doctrine concerning Church Behaviour, was to screen their own, I won't undertake to say: But this I have to say, that I have observed our Minister often come to Church, when Divine Service has been Part over, and then loll upon the Pew, when others have been reverently Kneeling at the Prayers, and have observed him playing with his Fingers upon the Top of the Pew, whilst we have been with Attention rehearsing the Creed; and as it hath been said by one that sits with him, that he has come into the Pew with his Stockings hanging about his Heels, frequently have I seen him preach sometimes with Hands in Pocket or under his Gown, and that even in Summer time; so that from these Gentlemen, I must say we have but faint Preaching, sometimes we can tell what they say, and sometimes we cannot tell what they say; what will they not shew that Decency, which our holy Church requires 'themselves, and reflect upon those that do what must become of us under such Discipline. But to proceed, this Sermon and Circumstances attending, I must own caused in me some Resentments.

So that the next Sunday, I took a Pencil and some Paper to note down some Sentences, and finding our Curate exalted in the Pulpit, I made use of those Ingredients, and noted down the following Sentences.

A Hypocritical Resignation, and play the Hypocrite, hypocritically pretend to love the best Things and fly from them, and gratifie their Notions of Resignation to the Flesh, and fly from the Spirit; carried about with pretended Charms of

of Sⁿce. These Things choake the Seed of the Spirit; stubborn resistance mixed with ingratitude; some are so slanderously vile as to excuse, &c. a base and guilty Wretch, bold and daring sinner: Then I saw the Gentleman cast his Eye upon me and soon ended his Sermon, which was but short. So that I was forced to leave my Parish-Church again.

And have now thought fit to publish these things for publick Good, in duty to God and the Church; that such Preachers as these may be regulated. I know nothing they have to lay to my Charge, but mv human Frailties, my Family tho' Large, is yet sober, Civil, and as well regulated as any in the Parish; my urgent occasions for the support of my Family have proved troublesome, and attended with many Difficulties, and the repulses we meet with hurry us sometimes into Passion and Disorder in the Week-days, which they are not subject to when the Sabbath-day comes. I, as much as I can, forget my Worldly Affairs, consider my miscarriages the Week past, prepare my self for Church with Comfort and Satisfaction, there to receive my Pardon and Absolution from God by the administration of the Church, and behave my self there with decency and Devotion; and by Faith can see my Prayers ascend to my God and my Jesus, and they ready to receive them; but when I have done this with Comfort, Satisfaction and Consolation; before I could get dismissed, these Creatures would say I was a Hypocrite, or inveigh something against me, so that I often came home big with Resentments to hear their Folly.

Since this I have been Nominated by the said Parishioners, and confirmed one of the Overseers for the Poor of that Parish, which Office I now serve; and it is a trouble to me, that after I have made my Collections at the Church-doors, and stay to see the Poor served with the Bread; that I must turn my Back upon the Communion which I have not been accustomed to do: So that one Sunday Morning upon my Pillow, I was thinking on these things, and if I might not Communicate with our Ministers notwithstanding those differences; upon which I fell into a little Repose, and met with the following Vision.

That

That under some Difficulty, I seemed to be preparing to Dres and clean my self for Church ; but thinking it was too late, went in my old Cloths, and when I came there I saw distinctly our Curate reading Divine Service, and seemed distinctly to hear him read the 5th. Chapter of *Matthew*, but I was under such difficulty that I could not tarry there, and seemed to come away, and so awaked ; and whilst I was thinking on these Things I fell into another slumber, and seemed to be lying upon my Bed troubled and comfortless, upon which the comley Mother or Mistress of the House seemed to come and salute me, and pitied my condition, at length her little beautiful Daughter appeared (representing my little good Angel, virtue it self) and was to be Clothed with new Garments ; the Mother put them on and she was very beautiful and neatly Apparell ; then said the Mother go and salute him and Comfort him, pointing at me, but she seemed not willing, because I had not my best Cloths on as well as she ; upon which I awaked, thoroughly satisfied that I should not communicate with them though I might a fitted my self for another Church, but I went to our Church being Collection-day ; our Curate Read Divine Service, and the 5th. Chap. of *Mat.* was the second Lessen. This was the 7th Day of *May*, 1727.

That being in company with a Clergyman, we fell into some Discourse about the Resurrection of the Body, wherein I asserted as before recited, but he was of the same Opinion of our Minister, and cast some Reflexions, saying I was a Mucletonion and such like stuff, I said he was mistaken in the Man, and that I professed as good Doctrine as they did, and began to demonstrate and prove my Assertions from Scripture, but he could not stand those Arguments, but forthwith departed ; upon which the very next Sunday being *April* the 16th. 1727. our Curate fell upon the same Doctrine in the Pulpit, which was indeed not unsuitable to the Time ; yet I am perswaded by experience ; that there is some correspondency with this Tribe, that when a Subject is carried on by some of them, others tho' strangers, espouse the same Cause ; so that the Doctrine of our Curate was as follow, *viz.*

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That

That at the Resurrection all Men should rise with their Natural Bodies, and the very same Body that we are now invested with, that every particle appertaining to the same Body shall be gathered together again whethersoever distributed, either in the Dust of the Grave, or in the Sea, or in the Air, and that though the Body be burnt to Ashes and distributed in little Atom's in the Air; yet at the Resurrection all those Atoms shall be gathered and collected together again, of which the same Body shall be composed, of the same material Matter that it was composed of before.

That he also offered a Difficulty attending this Doctrine of the Resurrection, by reason, as he said, that in some Foreign Parts Men eat of one anothers Flesh, and was thereby nourished in their Bodies and by that means partake of the Bodies of each other, upon which he proposed a difficulty how those Bodies should be again seperated at the Resurrection, that each Person might partake only of his owu Body. That those Particles should be again divided in its due Proportion to each iof them ; and this he solved by saying that the Power and Providence of God would order it so, that those Particles should be yet restored to its proper Object, and that each Persons Body should be composed of its own proper Atoms, and of its own Body separated and cistiinguished by the Power of God at the Resurrection.

Now I say, that this Doctrince is not found, or can be produced from either the Old or New Testaments, yet we find it the Opinion and Doctrine of several Divines; that God will raise from the Dead the very same Bodies that died. Upon this occasion I desired a Vision, and information from God, and it was represented to me as follows, *viz*,

That I was with some Company Viewing a certain demolished Building, destroyed as it were with Fire; in the Foundation was several Pieces of the old decayed Timbers, which we indeavoured to preserve towards Re-building the Premises; but laying hold on them, they all mouldred away to nothing: We then, as it were in the Cavety of the Place like unto the Vault of a Church, found a small heap of Particles turned to Dust, in which appeared some substance, as to the bulk of them, we indeavoured to preserve them, but they contamed away also to nothing; it was then resolved

solved to re-build the said Premises upon the old Foundation with all new Materials, in a very substantial and Workman-like Manner, and the best of Materials was to be provided by the Master Builder for that Purpose, and I was appointed to Frame and put the Work together.

Exposition.

The Old demolished Building represents the Fabrick of our Natural Bodies decayed and consumed by Death and the Grave into its Primitive Nothing; the old decayed Timbers, the Bones and the Particles; The Flesh by no means to be recovered, or bear any Part in the Resurrection. The Master Builder is Jesus Christ who hath provided and given his Body Mystically to re-build ours at the Resurrection, by and with which we shall be railed. The old Foundation represents our Vital Spirit which awakes and survives at the Resurrection, on which our New and Incorruptible Bodies will be built and united. And my Framing and putting the Work together represents my Collecting and putting this Doctrine of the Resurrection together in the Form following.

Is. 26. 19, 21. Thy dead men shall live with my Body shall they arise, awake and sing ye that dwell in dust, for thy Dew is as the Dew of Herbs; and the Earth shall cast out the Dead; the Earth also shall disclose her Blood and shall no more cover her slain, 2 Cor. 5. 4. For we that are in this Tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of Life, 1 Cor. 15. 37, 38, 47. That which thou sowest, thou sowest not that body that shall be, but bear grain; but God giveth it a body as his pleasure, and to every seed his own body. The first man is of the Earth, earthly, the second man is the Lord from Heaven.

Our Doctrine of the Resurrection.

That God eternally and in the beginning contained in himself, and by the Knowledge of himself, that nothing separable from himself, of which by his Secret and determined Purpose, he intended to make all Things; which brought or knit together by the Power, Wisdom, and Word of God; he

made, created, and gathered together all Creatures, and Jesus Christ appeared in his Godhead, *John 1. 1, 2, 3. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All Things were made by him, and without him was not any Thing made that was made.* *Job 26. 7. He stretcheth out the North over the empty Place, and hangeth the Earth upon nothing.* *Dan. 4. 35. And all the Inhabitants of the Earth, are reputed as nothing.*

Now when all Things had pleased him, because they were made by the Word, the Image of himself (even Jesus Christ) he then made Man, *Gen. 1, 26, 27. And God said, let us make Man in our Image, after our Likeness. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them; and God blessed them, and God said unto them, be fruitful and multiply, and replenish the Earth.* *Gen. 2. 7. And the Lord God formed Man of the Dust of the Ground, and breathed in his Nostrils the breath of Life, and Man became a living Soul.*

Now let us consider Man purely in his Essence, what he is, and of what he consists: That of the most excellent and dignified Parts, approaching near unto God. God made the Soul of Man, as a thing knit or tied in the convix of his own Sphere, not taking part with that nothing mortal, but with that immortal, in which God breathed the breath of Life. So that the Soul was made spiritual, and increasing, after the Image of God taking part with the Vicinity of God, and so perpetual moving bringeth forth after the Manner of Eternity, every living Soul the Spirit of God conjoyned with the Trinity, working with him in his Infinity. That the Soul thus dignified, God clothed with the Dust of the Ground, and invested that Body and organisical Parts with a vital Spirit from coelestial Radiation, moving and imbibing the natural Motion, and increase of those Parts with the Vertue and Influence of the Elements. So that Man in his Creation being an Innocent, the Power of his partaking with God and his good Angels was exalted, and he became Holy in the sight of God.

Until that mighty Devil envying his Felicity, and perceiving that the Substance of his lesser Parts was frail and unperfect,

perfect, in respect of his Pure; *Esse* began to assail him and so prevailed, that offending he became accursed in the sight of God, and he lost his Felicity; but not utterly the Favour of God, and the Lord suffered the Earth to be accursed for Adam's sake.

Hence by Infusion of Will and his own grant, the Devil thrust in Man shingles of his own cutting, and Nature to be a stumbling Block to good Actions, 2 Cor. 12. 7. *And let I should be exalted above measure, through the abundance of the Revelations, there was given to me a Thorn in the Flesh, the Messenger of Satan to buffet me.* Now it is evident, that Adam offending received Punishment for his offence, and being accursed in God's Justice, his Body became subject to Corruption, his Vital to Death, and his Soul to Damnation, Gen. 3. 14, 17, 19. *And the Lord God said unto the Serpent, because thou hast done this, thou art cursed above all Cattle, upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life; and unto Adam he said, cursed is the Ground for thy sake, in Sorrows shalt thou eat of it all the Days of thy Life; till thou return unto the Ground, for out of it wast thou taken, for Dust thou art, and unto Dust shalt thou return.* Gen. 2. 17. *For in the Day that thou eatest thereof, thou shalt surely die.* John 5. 29. *And at the Resurrection shall they come forth, they that have done good unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation.* But with what Bodies the damned shall rise is a Mystery, that their vital Spirit shall survive and come forth at that Day in Corruption, and be united to the animal Spirit. And 2 Cor. 5. 10. *Appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done;* is certain, and that which hath offended in the Body which is accounted as nothing, shall be a second opposite from God, and out of God, which shall have continuance World without end; and it shall be always vexed, the Spirit of God mediating, not of the Substance or Purenels of God or of his Spirit, but with the self same nothing, out of which God created all Things, Gen. 1. 2. *Jude v. 13. Mark 9. 24. Isa, 30. 33. For Tophet is ordained of old: yea, for the King it is prepared, he hath made it deep and large: the pile thereof is fire and much wood, the breath of the Lord, like a stream of brimstone,*

flame, doth kindle it. Consider now *Adam* with the Dignity and Wisdom he had, and by his Transgression the terror and horrour wherein he was drowned, and that the abusing the goodness of God towards Man may make him a Devil.

Let this suffice, our Purpose is to treat of God's Elect and chosen Servants, for whose sake God the Image of his Father, grieved at the Fall of Man and moved with Pity, vouchsafed because of the excellency of Man, to enter into Man, that becoming Man begotten of the Holy Ghost, he might make Man accepted again with God his Father, for Justice and Teravour is God the Father, Mercy and Love is God the Son, Wisdom and Knowledge is God the Holy Ghost. But Christ did not take upon him the Flesh of Man as created, and from Creation sinful by fall, but he took upon him the Seed of *Abraham*, blessed by God and sanctified for the Redemption of Man, and offered up himself a Sacrifice of true Propitiation for the quick and the dead, that Man might receive forgiveness of Sins, and be at one with God, *Gen. 17. 7. And I will establish my Covenant between me and thee, and thy Seed after thee in their Generation, for an everlasting Covenant to be a God unto thee, and to thy Seed, and to Jacob he said, Gen. 28. 14. And in thee and in thy Seed, shall all the Families of the Earth be blessed.* *Heb. 2. 16. For verily, he took not on him the Nature of Angels, but he took on him the Seed of Abraham, to be made like unto his Brethren, to make Reconciliation for the Sins of the People.*

Now it is evident, that our Body and carnal vital became subject unto Death, and whatsoever depends on the Matter of the Flesh being ill disposed, is left to the Serpent, and by this means, the Devil became Lord of the Flesh and Blood, corrupted in the Grave; which we see is destroyed by obnoxious Verment, the Effect of the Serpent, therefore saith St. *Paul*, *1 Cor. 15. 50, 51. Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption, but we shall all be changed.*

Now the Body of *Moses*, that was immediately taken and buried by God, or his Angels, was not left to the Power of the Serpent, which was the dispute of *Michael* the Arch angel with the Devil about the Body of *Moses*, *Deut. 34. 5, 6. So Moses the Servant of the Lord died there, in the Land of Moab,*

Moab, according to the Word of the Lord, and he buried him in a Valley in the Land of Moab, over against Beth-peor, but no Man knoweth of his Sepulcher unto this Day. Jude ver. 9. Yet Michael the Arch-angel, when contending with the Devil, he disputed about the Body of Moses, durst not bring against him a railing Accusation, but said the Lord rebuke thee.

From which it may be conjectured, that the Body of Moses, did not suffer that Corruption in the Grave, as others did; but might be preserved by the Power of God, until the Passion and Resurrection of Christ, and then changed and raised incorruptible; Zech. 3. 1, 2, 3, 4, 5. *And he shewed me Joshua the high Priest standing before the Angel of the Lord, and Satan standing at his right Hand to resist him, and the Lord said unto Satan; the Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem rebuke thee, is not this a brand pluckt out of the Fire? Now Joshua was clothed with filthy Garments, and stood before the Angel. And he answered, and spake unto those that stood before him, saying, take away the filthy Garments from him. And unto him he said, Behold I have caused thine Iniquity to pass from thee, and I will clothe thee with change of Raiment. So they set a fair Mitre upon his Head, and clothed him with Garments, and the Angel of the Lord stood by.*

Now here are the very same Words as in Jude, The Lord rebuke thee, and it is evident that at the Transfiguration of Christ, Moses did appear and talked with Christ upon the Mount, which seems to be the thing here Prophecied, and that before the Resurrection of Christ, he continued in the filthy Garments of the Flesh; and that at the Resurrection of Christ, when he had satisfied the Justice of God for the iniquities of his People; and taken upon him a glorified and immortal Body which he hath given, and with which he will Clothe his true Church at the Resurrection, that then he Clothed Moses, Dan. 7. 22. *Until the antient of days came and judgment was given to the Saints of the most high, and the time came that the Saints possessed the Kingdom, Mat. 27. 52, 53. And the Graves were opened, and many bodies of Saints which slept arose, and came out of the graves after his Resurrection.*

Hence it is evident, that those that die in the Lord, cast off by death, this filthy Matter of the Flesh, and change it for

for a better and spiritual at the Resurrection of the Dead, 1 Cor. 15. 44, 52. *It is sown a natural Body, it is raised a spiritual body. And the dead shall be raised incorruptible, and we shall be changed.*

Now we read that in the beginning God said let us make Man, and he took of the Dust of the Ground, and it became Man; then if this taking, and the Power of the Word became Man; Then it followeth, that the self-same God and Man being Truth, speaking of himself unto his Disciples, saying this is my Body, did in breaking of the Bread, which signified the Earth, and in taking it, signifying the Power of making, and his own Office in breaking it before his Disciples according to the secret Scence of Man's Soul; he then being yet alive; did give himself in the Bread, and in the breaking unto his Disciples, as the sence of the Word spoken did Import and truly signifie, himself, his very Body to the whole Church; to suffer, and suffered in that, in his God-head and Wisdom before the Worlds; it was so his very true Body and very true Blood Mystically in Faith, and Sacramentally now given to his Disciples, and the whole Church, to be offered upon the Cross for the Redemption of Mankind, to Seal the perpetual and everlasting Memory thereof unto the destruction of Satan, and the Comfort of his chosen. Consider now unto what Use should the Body of Christ be; if the Body it self were not a Sacrament, and the holy Sign of the Peace between God and Man, John 6. 51, 53, 54, 55, 56, 57. *I am the living bread which came down from Heaven, if any man eat of this Bread he shall live for ever, and the Bread that I will give is my Flesh which I will give for the life of the World.* Then Jesus said unto them, verily, verily, I say unto you, except ye eat the Flesh of the Son of Man and drink his Blood, ye have no life in you; *who so eateth my Flesh and drinketh my Blood, hath eternal life, and I will raise him up at the last day; for my Flesh is meat indeed, and my Blood is drink indeed.* *He that eateth my Flesh and drinketh my Blood, dwelleth in me and I in him, so he that eateth me, even he shall live by me.* Hence it is evident, that Christ hath Mystically and Sacramentally left his Body with the Church; wherefore he is called the Bread of Life, the Body of Christ dignified and glorified, is true Bread and true Comfort

fort ; and as all things were made by him spiritually, so are all his Elect nourished through him bodily, and he is become one Power, one God, in that he is neither separated from his Body, nor separated his Body from the Church ; why then do we seek for those Bodies to be raised again which 'Nature hath lost ; is it not said, *dust thou art, and unto dust thou shalt thou return*, which is as much as to say, of nothing thou wast made, and to nothing shalt thou return : Hath not Christ therefore taken a Body upon him, and given it to us, by and with which we shall be raised up at the last Day with dignified and incorruptible Bodies of the same Species of his glorified Body ; is not his Power and Word the same at the end as it was at the beginning, doth not he say, John 3. 3. *Except a man be born again, he cannot see the Kingdom of God.* Did not we all receive our Natural Bodies from that one Man *Adam*, being begotten of him, and shall not we all receive our Spiritual Bodies from the Body of one Christ, being again born and begotten in him ; is it not said, 1 Cor. 15. 22, 47. *As in Adam all die, even so in Christ shall all be made alive. The first man is of the Earth, earthly, the second man is the Lord from Heaven,* Phil. 3. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able to subdue all things unto himself,* 1 Cor. 15. 46, 49. *That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual ; and as we have born the Image of the earthly, we shall also bear the Image of the heavenly.*

Now it is apparent that there are four lower and terrestrial Elements, of which our Natural Bodies, and inferiour things are composed, so there are also four Superiour and Cœlestiæ Elements of which our Spiritual Bodies, and Superiour Things are and will be composed, the Seed of which is Sacramentally conveyed into us through Christ, who is the true Body of all Things, from which Particles we shall be raised Incorruptible at the Resurrection of the Dead, 1 Cor. 15. 40, 41, 42. *There are also Cœlestiæ Bodies, and Bodies Terrestrial, but the glory of the Terrestrial is one, and the glory of the Cœlestiæ is another. There is one glory of the Sun, and another glory of the Moon, and another glory of the Stars, for*

one Star differeth from another Star in glory. So in the Resurrection of the Dead, it is sown in Corruption, it is raised in Incorruption. Herein may we see as in a Glass, how God, through his Sacraments and holy Institutions, Sanctifieth, Regenerateth and Purifieth Man unto himself, 1 Cor. 15. 51, 52. Behold, I shew you a Mystery, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye, at the last Trump, and the dead shall be raised incorruptible, and we shall be changed. Hence by a Similitude, Man's Natural Body is Wax, composed of Terrestrial Elements; which at the Resurrection are done away, and the Bodies of those that remain alive at that Day, shall, as it were, melt away like Wax; and shall be Clothed with New and Celestial Bodies, 2 Pet. 3. 11, 12, 13. Seeing then that all these things shall be dissolved, what manner of Persons ought we to be in all holy Conversation and Godliness; looking for and hastening unto the coming of the day of God; wherin the heavens being on Fire shall be dissolved, and the Elements shall melt with fervent heat. Nevertheless we according to his Promise, look for new Heavens, and a new Earth. Why then as our Natural Bodies were made of the Dust of the Earth, and are returned to it again; ought we not to look for New Bodies as well as a New Earth, John 11. 25. I am the Resurrection and the Life, Rom. 4. 17. God who quickeneth the Dead, and calleth those things which be not, as though they were, Rom. 6. 5, 6. For if we have been placed together in the likeness of his Death, we shall be also in the likeness of his Resurrection. Knowing this, that our old Man is crucified with him, that the body of Sin might be destroyed.

Hence then the Resurrection of the Body seems to be as follow.

That, as the Vital Spirit is the Natural Life of the Bodily and Organical Parts of Man, and the Soul the particular and Reasonable Fire inflaming every Body, so there is an universal Fire, and a general brightness, giving general Light unto both, which is but One, and shineth through the whole, measured equally unto every thing from the beginning, and is the Life of all Things, and the Image of the Will of God descending into the Body, and adjoined to the Soul of Man.

Now

Now at Death the Vital Spirit falls a sleep, and as it were becomes extinct in some little Particle by no means to be destroyed; the Body destitute of the Circulation and Life of that Spirit, turns to Corruption, and at length to its primitive Nothing; the Soul, at its separation from the Body and Vital, is snatched up, either by the Messengers of Bliss or Punishment, and disposed of in proper Mansions appointed by God for their Residence, according to the condition in which they departed this Life, until the Resurrection of the Body, distinguished by the Vital a sleep in the Grave or elsewhere.

That at the Resurrection, the vital Spirit contained in this little Particle survives and awakes, partaking with the Body of Christ; and being thereby sanctified, purified, and illuminated by the universal Fire, and Life of the superior and celestial Elements, moved and adjoined by the Spirit and Power of God, springs up, and brings forth a new spiritual and celestial Body, partaking with the Body of Christ, and fashioned after the Image of Christ's heavenly Body, into which re-enters the Soul, united and knit together by the Power of God, and so becomes a spiritual and sanctified Being, fitted for the Enjoyment and Presence of God, and the Society of the blessed Angels in eternal Life and Happiness, *1 Cor. 15. 54, 55.* *So when this corruptible shall have put on Incircumcision and this mortal shall have put on Immortality, then shall be bro't to pass the saying, that is written, Death is swallowed up in Victory, O Death where is thy sting, O Grave where is thy Victory.* *But thanks be to God, which giveth us the Victory through our Lord Jesus Christ.* *Rev. 21. 4, 5.* *And God shall wipe away all tears from their Eyes, and there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain, for the former Things are passed away.* *And he that sat upon the Throne said, behold I make all Things new.*

Now these Things, and the four celestial Elements with which the Elect shall be clothed at the Resurrection, are typified in the second and third Chapters of the Revelations.

1. *Chap. 2. 7. To him that overcometh, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.*

2. *Chap. 2. 11. He that overcometh, shall not be hurt of the second Death.*

3. Chap. 2. 17. To him that overcometh, will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it.

4. Chap. 2. 26, 28. And he that overcometh, I will give him the morning Star.

5. Chap. 3. 5. He that overcometh, the same shall be clothed in white Raiment.

6. Chap. 3. 12. Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is new Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new Name.

7. Chap. 3. 21. To him that overcometh, will I grant to sit with me in my Throne, even as I overcame, and am set down with my Father in his Throne.

Chap. 7. 9 After this I beheld, and lo a great Multitude, which no Man could number of all Nations, and Kindreds, and People, and Tongues stood before the Throne, and before the Lamb clothed with white Robes, and Palmes in their Hands.

Now as to the reprobate and cursed of Mankind, God separates them from the Righteous, for God knows who shall be saved, and who shall be damned, 1 Thess. 4. 16. The dead in Christ shall rise first. Mat. 25. 32, 33. And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth the Sheep from the Goats, and he shall set the Sheep on his right Hand, but the Goats on the left. Whence it seems apparent, that the Wicked shall be raised, and their Vital likewise survive and awake, spring up, and bring forth a Body, by vertue of the lower and terrestrial Elements, into which the Soul shall be united and fitted for eternal Damnation and Misery, and with the fallen Angels be separated from God, Rev. 20. 13, 14, 15. And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, and they were judged every Man according to their Works, and Death and Hell were cast into the lake of Fire. This is the second Death, and whosoever was not found written in the Book of Life, was cast into the lake of Fire.

Now

Now we read of Three Persons, that seem to be translated into another State without Death, *viz.* *Enoch*, *Elias*, and *John*, one before the Law, one under the Law, and one under the Gospel, Gen. 5. 24. And *Enoch* walked with *God*, and he was not for *God* took him. 2 Kings 2. 11. And it came to pass, as they still went on and talked, that behold there appeared a Chariot of Fire, and Horses of Fire, and parted them both asunder, and *Elijah* went up by a whirlwind into Heaven. John 21. 22, 23. *Jesus* saith unto him, if I will that he tarry till I come, what is that to thee. Then went this saying abroad amongst the Brethren, that, that Disciple should not die. Now if *John* were to tarry till Christ come to Judgment, and yet not to die; it followeth, that his tarrying must be in some other Place, and not that he was taken immediately up to Heaven, from which it seems, that by the Word Heaven, in the Case of *Elijah*, is typified Paradice; for St. Paul saith, 1 Cor. 15. 50. That *Flesh* and *Blood* cannot inherit the Kingdom of *God*; and it was said by Christ to the Malefactor, Luke 23. 43. To Day shalt thou be with me in Paradice. 2 Cor. 12. 3, 4. I know that such a Man, how that he was caught up into Paradice. Rev. 2. 7. He that hath an Ear, let him hear: To him that overcometh, will I give to eat of the Tree of Life, which is in the midst of the Paradice of *God*. Whence it seems evident, that *Enoch*, *Elias*, and *John* were taken into that Paradice, out of which *Adam* was turned by his fall, and that they are placed there as living Witnesses of the Happiness of that Place, were they enjoy the Presence and Society of the good Angels, and partake with *God* as *Adam* did in his State of Innocency, and remain there to this Day; the one as it were in the rough Skin of a Beast, which seems to be *Enoch* by the Habit of those Times, another in as it were a Cassock, which seems to be *Elijah*, for he left his Mantle behind him; the third in a long Gown with many Pleats, which seems to be St. *John*, this Paradice seems to be inclosed with Fire, and the Pales as it were Arches beset most richly with precious Stones, this is the true Vale of *Jehosaphat*.

Now concerning the State of those that die true Saints and Martyrs of *God*, immediately sanctified, justified, and at one with *God*, we may believe are directly taken up, and have

their

their Residence near to the Throne of God in Heaven, 2 Cor. 4. 18. But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of God. 2 Cor. 5. 1, 2. For we know, that if our earthly House of this Tabernacle were dissolved, we have a building of God, an House not made with Hands, eternal in the Heavens. For in this we groan earnestly, desiring to be clothed upon with our House which is from Heaven. Wherefore doth it seem most meet with God, that he suffer the Saints to be persecuted, put to death and afflicted in this World; that they should be the sooner translated into Glory, and reign with Christ both in Heaven and Earth, and at the last Day come with him to judge the World; 2 Cor. 4. 16, 17. For which cause we faint not, but though our outward Man perish, yet the inward Man is renewed day by day. For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal weight of Glory. Eph. 2. 6, 7. And hath raised us up together, and made us sit together in heavenly Places in Christ Jesus. 1 Cor. 6. 2. Do ye not know that the Saints shall judge the World.

Again it seems also apparent, that the Saints do now actually reign with Christ in Heaven, and are translated into the Nature of Angels, and have their Orders and Dignities in the Government of the World; 2 Pet. 1. 4, 11. Whereby are given unto us exceeding great and precious Promises; that by these you might be Partakers of the Divine Nature. For so an entrance shall be administered unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Rev. 1. 5, 6. And from Jesus Christ, who is the faithful Witness, and the first-begotten of the Dead, and the Prince of the Kings of the Earth: Unto him that loved us, and washed us from our Sins in his own Blood. And hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion for ever and ever, Amen. Rev. 20. 4. And I saw Thrones, and they sat upon them, and judgment was given unto them; and I saw the Souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark upon their Foreheads, or in their Hands, and they lived and reigned with Christ a thousand Years.

Now

Now to Conclude, what may I expect from some People, but odd Reflections and Sentiments upon many Things in this Impression; be that as it will, I am well satisfied that what I have done is designed only for a publick good, and approved on by Intellectual Intelligence; therefore if any shall think fit to write any thing against me and my Works, they must expect no Answer from me; neither will I enter into any Controversies about them, I have seen the ill Consequences of such Disputes; whoever dislikes any thing here let them amend them, and produce better, or let these alone; I submit all to the Judgment and Protection of God, in the most Holy and blessed Trinity. To whom be all Honour, Glory, Power, Might, Majesty, and Dominion, now and for ever, and ever, *Amen.*

F I N I S.

POST-SCRIPT.

OUR Lecturer of whom I have made mention in this Book, was removed by Death, soon after the transacting of those Things, as was likewise that Church Clark, that upon the finishing of this Impression; the said Lecturer seemed to appear to me in a Dream in his Priests Habit, in a very penlive Manner and Concern about this Affair, and seemed earnestly to intreat me about it, either that I would not resent the wrong done me, or not expose the latter I think it could not be, because it came to late: However this ingages me to say something of these two Persons deceased; as to the Lecturer, I believe he was an honest conscientious Man, a good Preacher, and much respected, he might be over-perswaded to meddle in this Affair: I confess before God and the good Angels, that I heartily relinquish and extinguish all my Resentments concerning him; as to the Clark, I believe he had no share in the Matter, only doing as he was bid.



A

S U P P L E M E N T T O A System of Theology.

Which the Lord hath sent down with his Finger by his Angels his unsearchable and wonderful Truth, the Revelation and Law of Time now present and to come, the Mysteries of the Word of God, sealed from the Beginning, now delivered out of Prison for that Reformation which must be in one Unity established unto the End, that the Lord may be magnified, praised and extolled as the God of Hosts, before the great Whore, in despite of her Congregation; teaching the Will of God in the self-same Christ that was crucified and published to the World by his Disciples, the very Key and Enterance into the secret Mysteries of God, in respect of his Determinations on Earth, and the fulfilling of his Prophecies.

Gathered, and now made Publick, by

ROBERT BROWNE.

Wherefore I take this Opportunity to relate more particularly some remarkable and super-natural Miracles wrought by Divine Power, as a Confirmation of the Doctrines contained in this System, as follows.

A

First,

First, That the original Books, Papers and Records of Dr. *Dee* were burnt, which I saw and inspected, of the Doctor's own Writing, in the *Cotton Library* at *Westminster*, from which the Doctrines contained in the first part of this Book, are collected; at which Time I copied an original Sigill of the Doctor's in Virgin's Wax, of six Inches and a quarter Diameter; containing many Crosses, Characters, Figures, Letters and Angles; with some of the Angels Names that delivered part of these Doctrines and Revelations; and the Angel or Spirit that restored them again.

But upon what Occasion they were burnt, I find no particular Account; only by some places of the Book it seems to appear, that they were burnt by Command and Instigation of the Pope's *Nuncio*, who had framed a Bill against the Doctor, accusing him of Heresy, and wicked Magick; but the Account of their being restored again is plain.

Prague, April the 30th, 1586.

As *Kelly* stood by his Chamber, looking into the Vineyard, he seemed to see the little Gardiner, as he thought, in all manner of Behaviour and Appearance, who was chief Workman, and Overseer of Mr. *Carpio*'s Workmen in the said Vineyard, who seemed handsomely to prune some of the Trees; at length he approached under the Wall by *Kelly*, and said unto him—— and so went away, as it were cutting here and there the Trees very handsomely; and at length over the Cherry-Trees in the Garden, he seemed to mount up in a great Pillar of Fire: The Doctor and *Kelly* then went into the Garden, but could find no Person there; but sat down, and in less than half a quarter of an Hour, the Doctor espied under an Almond-Tree, something, like a Sheet of white Paper lying, tossed to and fro in the Wind, he then rose and went to it, and there found three of his Books lying, which were so diligently burnt the tenth of the said *April*, having no Shew or Sign that they had been in the Fire, or any Thing wanting. And after, as the Doctor and *Kelly* had sat about half an Hour under the Almond-Tree praising God, and wondring at the Miracle, suddenly appeared by them the same Gardiner

diner-like Person, nothing to be judged of him to be the Angel *Ave*; but said unto *Kelly*, follow me; whereupon *Kelly* went, and the Doctor sat still, waiting his Return: The Gardener-like Angel went before him, his Feet seeming not to touch the Ground by a Foot: As he went before *Kelly*, the Doors seemed to open before him; he led *Kelly* up the Stairs, and so in at his own Chamber Door; and the Door going out of that to the Stairs, opened of it self, and he went up those Stairs, and at length brought him to the Furnace Mouth, where the Books and Papers had been burnt the tenth Day of that *April*; and coming thither, the Spiritual Creature seemed to set one of his Feet on the Post on the right Hand without the Furnace Mouth, and with the other to step to the Furnace Mouth; and in the Furnace appeared a great Light, as if there had been a Window in the back of the Furnace, and he reached into the Furnace, and over his Shoulder backwards, did reach to *Kelly* all the rest of the standing Books, excepting the Book out of which the last Accession was cut: Also to *Kelly* appeared in the Furnace all the rest of the Papers, which were not then delivered out. This being done, he bad *Kelly* go, and said he should have the rest afterwards. He went before in a little fiery Cloud, and *Kelly* followed with the Books under his Arm, all along the Gallery, and came down the Stairs, and then his Guide left him, and *Kelly* baought the Books to the Doctor, under the Almond-Tree, and were after promised, that the rest wanting should be restored unto them, even unto the least, and last Letter.

If any will venture to say this Miracle was wrought by bad Spirits, I am otherwise well persuaded, or assured, that if bad Spirits may in Appearance or Shew imitate such Things, yet in Truth, Reality and Substance, they can do nothing like this; which I hope is a sufficient Confirmation of the first part of this Book, or I could insert other strange and wonderful Things relating thereto.

Secondly, Of some Passages and Revelations delivered by the Angels concerning these Works.

By the Angel Michael, 1585.

Is there any like unto thee, O Jehovah, in Heaven, and in Earth? Or can thy Enemies rise up (saying) against thee? And shall they stand, O thou, whose Look is more terrible unto thy Angels, than all the Fires which thou hast created, either in the bottomless Pit, or in the Life of all Elemental Creatures, or above in the Heavens, if they were gathered together in one, can be terrible to Man.

Hast thou not made Heaven and Earth, and hast put thy Head no where, and thy Feet somewhere, because without thee there is not, and without thee there cannot be? O thou that hast numbered the Stars, and art *Dominus Dominatum*, above those that govern them, and more in Knowledge than their Government; thou, thou, wilt thou correct the Heavens, and the whole Seed of Man? Wilt thou drown the World with Waters, and root the Wicked from the Face of the Earth? Wilt thou cast down the loathsome and wicked Cities, that they may grow in the Terror of thy Judgments? Wilt thou send so many Plagues into *Egypt*? Wilt thou suffer all these Things to be done, and many more memorable, which are all in thee, and thou permit the dishonouring, and treading under Foot of thee, and the Light of thee and thy Truth.

If the King exalted him which magnified Truth before the Strength and Policy of Women, extolled him before his Princes, and caused for his Sake, the building of the Temple to go forward? Wilt thou not punish him that despiseth Truth, that preferreth Wantonness and Voluptuousness of the World, that errant Strumpet, before thy Word, and before the Strength of a heavenly Authority? Art thou so become a little one, that thou art less than a King; hast thou turned thy Face so far aside, that thou seest not this Rebellion? Can one Man be dearer unto thee than the whole World was? Or shall the Heavens be thrown headlong down, and shall he go uncorrected?

But

But so so God, thou givest to whom, and where thou wilt; and even as thou art terrible in Justice, so likewise art thou wonderful in Mercy. Therefore, of thee is no End, neither can be added any End, this thy great Mercy is the Cause that this Rebellion is yet unpunished.

Lo the Temple was built, and the City stood, although the Work was left off for a while. So shall it be of this City, which the Lord hath sent down with his Finger, his unsearchable and wonderful Truth, the Revelation and Law of Time to come; it shall be built, it shall flourish, it shall stand, it shall endure, it shall be magnified, it shall be spoken of through all the World, and it shall increase.

Behold the King of Kings hath allowed it, and the Love of Truth is great with him; what hath he to do with Kings? Or wherein needeth he the Beauty of the Earth? *Domini est terra & plenitudo ejus.*

Whosoever therefore sticketh unto Truth, shall be exalted with God, which is the King of Kings; shall be magnified before his Counsellors; not called Counsellors in respect of counselling him, but Counsellors partaking of his holy Will, in that they are made privy of the Counsels of God: Before these also shall he be magnified; pleasant is the Yoke wherein you are linked, and honourable is the Earth that you draw the Plow upon; for the Lord followeth, and his Angels drive, and the Seed that is sown shall be the beginning of Glory; and this Doctrine shall be written unto all Nations, even unto the end of the World; the Grain is yet in the Earth, but when it springeth, and beareth Seed, the Number shall be the last.

I *Esdras* ii. 24. Now therefore, O Lord the King, we declare it, that if this City be built, and the Walls thereof repaired, you shall have no Passage into *Cœlosyria*, nor *Phenice*. And thy Ministers, O thou roaring Lion, have they not said unto thee, if this Work of the Lord go forword; if this City sent down from the Heavens, may receive a Place to set her self in, if the Walls and Ramps of this that was built above, shalt be placed in any Place of the World on Earth. Behold, behold, will it not hinder thy Cause, will it not subvert thy Kingdom, will it not

not turn thee out of Doors? Will it not bring thee to a terrible Day before the Lord? Is it not written, that that Day shall be terrible to *Satan* and his Angels.

Now watch therefore, and gird up your selves, and do the Will of the Highest; prefer and worship Truth, that you may be exalted: Lift up your selves as the Servants of God, and help to bring Stones unto the Building of this great City, that you may be openers of the Gates, and that the White Horse may enter, and that he that entereth may reward you with Honour. Then greater than ~~you~~ are in the Dignity of Truth, are not amongst mortal Men. If God hath framed you to bind up the Countenance of his Work, and to be free from yielding unto *Satan*, for *Satan* endeavoureth, and his Ministers cry out against this glorious Habitation, which being built, the wicked come not to *Cœlosyria*, neither shall they see the Beauty of the *Phœnices*. Read these Things, and ponder them well (faith the Angel *Michael*.)

By the Angel Gabriel, 1583.

Five Commandments noted in a pair of Tables.

First, Pluck up your Hearts, bow your Knees, ask Counsel of God. *Secondly*, Fast and Pray. *Thirdly*, Be Charitable. *Fourthly*, Use true Friendship in the Service of God. *Fifthly*, Persevere to the End. Are not (saith he) these Commandments necessary to be kept of all Christian Men, and must of Necessity be kept of those that are Faithful. Thus saith the Lord, if you will prevail against the Wicked, and rejoice amongst the Sanctified, you must observe and keep such Commandments as are ordained of the God of Truth, unto such that are Partakers of his Covenant. We open unto you these Things that have been sealed even from the Just, for the which we are become Slaves unto Corruption, shewing our selves in divers Shapes, to the Dishonour of our Creation: Yet are we quickened and revived, because we are become the Finger of God, and you are sanctified, and withal justified, because touched with the Finger of him that reviveth all Things.

By

By the Angel Uriel, 1584.

A Prophecy of my self and this System.

I am the Light and Servant of God, blessed are those which believe, and are made Partakers of this Testimony, and are sanctified for the Coming of the Lord. Behold your Pen is a Pen of Steel, but that I Raze withal is of Gold, a piercing Instrument; he that hath Understanding, let him hear out of these Books; shall the Doctrine of the Prophets and Apostles be gathered, which are not to be understood but with the Spirit of Understanding, Wisdom and Truth. O Earth! How great a Monster art thou? And how great is thy Wickedness, which makest dull Mans Capacity, and carriest him into an obscure and rash Sense. Lo you wrest me, for what is he of the World to whom I shall confirm Letters? O Man, the Mark whereat thou shooitest is in my Hand, when the Thunders fall from Heaven, and burn up the Earth, scale her Face, and leave her naked, then will you believe.

The Sinner knocketh, and is heard, and he that is just entereth into the Sanctuary of the Lord of the highest: He maketh the heaviest, and in the weakest Vessels worketh his Mercy. Arise, and believe the Time is come, that of the Foolish I will make the Wise, and of such as are sinful Men, my Anointed, if they incline their Ear to my Voice, for this is the marvellous Beginning of the last Times. Thus saith the Lord, Lo I have promised thee, that my Angel shall visit thee; and so it shall be when the Comforter cometh, girding himself against the Son of Wickedness, then must you be known and seen unto the Earth. Moreover, I will appear to him hereafter, and he shall be Partaker of the Celestial Mystery, if my Name be exalted in him. And behold he shall often fall, but he shall rise again, and shall persevere unto the End. For lo the Time shall come, and I will stretch forth my Hand, saying, come; then shall thine Eyes see these Things, and thou shalt become a Man of Understanding, and I will give thee Bread, and thou shalt eat it; such as shall be the Bread of sufficient Comfort.

Now it behoveth me to say something of the Second Part of my Book, since I suffer so much by it in my Reputation, and present Affairs; not from the Clergy, I have not heard

heard of any uncharitable or unhandsome Saying of any of them about it, although I have had many Debates with our unthinking Virtuoso's, in some of their Reverend's Presence, about many Things I have wrote. I assure you I am no Weathercock, but still remain in the same unchangeable and fixed Assurance of all Things related there.

See *Page 102*, my first Vision; this I received unsought for, having then no Apprehension of such Things. I could give many Instances of the Effects of this, and others, too copious for this present Impression. The Truth of this may be seen in my printed Predictions, and my Dealings with the Corporation of *Trinity-House*, 1711. Mr. *Flamsteed's* and Mr. *Atkinson's* Certificates on that Occasion; my Application to the Admiralty; the said Corporation's Letter to their Lordships. Her late Majesty's Reference in Council, and their Lordships Answer contrived to my Prejudice, and the Improvement of the Navy and Navigation of this Kingdom, the particular Minutes and proceedings, I at present conceal.

See *Page 112*. My Vision, and Responce from the Almighty concerning these Works.

And see *Page 111*, and *112*. My Vision and Responce from Christ, as a Confirmation of both Parts; for which Cause I and my Family have since suffered those grievous Things, and Hardships, so well known to all my Neighbours and Acquaintance; the unjust, cruel and unchristian Persecution of me and mine, as it were to our utter Disgrace, Ruin and Destruction, under which we have suffered intolerable Hardships, and reduced to a very destitute and poor Condition.

Behold the Words of the Angel *Gabriel* (to my Comfort) If, faith he, the Smith prove and temper the Gold by Fire, his Intent is to excel in the Work that he hath in Hand, that thereby it might be tried, refined, and made apt to the End wherein it shall be used; much more doth the God of Wisdom forge, try and beat out such as he intendeth to use in the Execution of his Eternal Purpose.

F I N I S.

N. B. *The System and the Theory of the Moon*, by the same Author, may be had of J. Roberts, near the Oxford-Arms in Warwick-Lane.